

[CONFIDENTIAL.]

[No. 43 of 1914.]

# REPORT ON NATIVE PAPERS IN BENGAL

FOR THE  
Week ending the 24th October 1914.

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## PART I OF WEEKLY REPORT.

*List of Vernacular Newspapers and Periodicals.*

[Corrected up to the 1st April 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Banhi" (P) ...	Calcutta ...	Monthly ...	Lakshmi Narayn Bezborua, Hindu, Brahmin; age about 45 years.	500
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly ...	Nilkantha Barua, Brahmin ...	400
<i>Bengali.</i>					
3	"Alaukik Rahasya" (P) ...	Do. ...	Monthly ...	Kshirod Prasad Vidyabinode, Brahmin; age 55 years.	700
4	"Alochana" (P) ...	Howrah ...	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin; age 48 years.	500
5	"Ananda" (P) ...	Mymensingh ...	Do. ...	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	800
6	"Ananda Sangit Patrika" (P) ...	Calcutta ...	Do. ...	Pratibha Devi, Hindu, Brahmin; age 45 years.	200
7	"Anjuli" (P) ...	Do. ...	Do. ...	Krishna Behari Dutta ...	200
8	"Archana" (P) ...	Do. ...	Do. ...	Keshab Chandra Gupta, Hindu, Baidya; age 35 years.	800
9	"Arghya" (P) ...	Do. ...	Do. ...	Amulya Charan Sen, Hindu, Tambuli; age 37 years.	700
10	"Aryya Chikitsa Pranali" (P) ...	Do. ...	Do. ...	Jnanendra Nath Gupta; Hindu, Baidya	1,000
11	"Aryya Gourab" (P) ...	Kishoreganj ...	Do. ...	Bhairab Chandra Chaudhuri, Hindu, Brahmin, age 49 years.	1,000
12	"Aryya Kayastha Pratiba" (P) ...	Calcutta ...	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha; age 73 years.	500
13	"Aryya Pratibha" (P) ...				
14	"Aryyabarta" (P) ...	Do. ...	Do. ...	Hemendra Prasad Ghosh ...	300
15	"Avasar" (P) ...	Do. ...	Do. ...	Surendra Chandra Datta, Hindu, Tanti; age 24 years.	1,600
16	"Ayurveda Bikas" (P) ...	Dacca ...	Do. ...	Sudhansu Bhushan Sen, Hindu, Baidya; age about 40 years.	600
17	"Ayurveda Patrika" (P) ...	Calcutta ...	Do. ...	Kaviraj Dinanath Kaviratna Sastri, Brahmin; age 50 years.	700
18	"Ayurveda Prachar" (P) ...	Nadia ...	Do. ...	Kaviraj J. K. Ray, Hindu, Brahmin; age 38 years.	5,000
19	"Baidya Sammilani" (P) ...	Dacca ...	Do. ...	.....	.....
20	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly ...	Surendra Mohan Adhikary ...	500
21	"Baisya Patrika" (P) ...	Jessore ...	Monthly ...	Prasanna Gopal Roy, Hindu, Barui; age 51 years.	500
22	"Balak" (P) ...	Calcutta ...	Do. ...	J. M. B. Duncan ...	5,500
23	"Balyasram" (P) ...	Do. ...	Do. ...	Taraprasanna Ghosh Bidyabinode, Hindu; age about 36 years.	200
24	"Bamabodhini Patrika" (P) ...	Do. ...	Do. ...	Sukumar Dutt, Brahmo; age 42 years	700
25	"Bandana" (P) ...	Baidyabati ...	Do. ...	Hemendra Kumar Ray, Hindu, Vaidya; age 27 years.	700
26	"Bangabandhu" (P) ...	Dacca ...	Do. ...	Ishan Chandra Sen, Brahmo; age 56 years.	150

N. B.—(N) stands for newspapers and (P) stands for periodicals.



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
27	"Bangadarsan" (P) ...	Calcutta ...	Monthly	Sailes Chandra Masumdar, Hindu, Brahmin; age 43 years.	690
28	"Bangaratna" (N) ...	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar; age 30 years.	1,550
29	"Bangavasi" (N) ...	Calcutta	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
30	"Bankura Darpan" (N) ...	Bankura	Do.	Rama Nath Mukherji; age 53 years	453
31	"Bani" (P) ...	Calcutta ...	Monthly	Amulya Charan Ghosh; age 35 years	800
32	"Barisal Hitaishi" (N) ...	Barisal ...	Weekly	Durga Mohan Sen, Hindu, Baidya; age 36 years.	600
33	"Basumati" (N)...	Calcutta ...	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 48 years.	19,000
34	"Bhakti" (P) ...	Howrah ...	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years.	600
35	"Bharati" (P) ...	Calcutta ...	Do.	Srimati Swarna Kumari Devi, Brahmo; age about 48 years.	1,700
36	"Bharat Chitra" (N) ...	Do. ...	Weekly	Pran Krishna Pyne, Hindu, Brahmin	800
37	"Bharat Mahila" (P) ...	Dacca ...	Monthly	Srimati Saraju Bala Dutt, Brahmo; age 31 years.	450
38	"Bhisak Darpan" (P) ...	Calcutta ...	Do.	Rai Saheb Giris Chandra Bagchi ...	250
39	"Bharatbarsha" (P) ...	Do. ...	Do.	Amulya Charan Ghosh Vidyabhushan, Kayastha; age 38 years; and Jaladhar Sen, Kayastha, age 50 years.	3,400
40	"Bidushak" (P) ...	Do. ...	Do.	Kshetra Nath Banerji, Brahmin; age 40 years.	800
41	"Bijnan" (P) ...	Do. ...	Do.	Dr. Amrita Lal Sarkar, Satgope; age about 42 years.	300
42	"Bikrampur" (P) ...	Mymensingh	Do.	Jogendra Nath Gupta, Hindu, Baidya; age 34 years.	200
43	"Birbhum Varta" (N) ...	Suri ...	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin; age 40 years.	900
44	"Birbhumi" (P) ...	Calcutta ..	Monthly	Kulada Prasad Mullick, Hindu, Brahmin; age 33 years.	1,500
45	"Birbhum Vasi" (N) ...	Rampur Hat	Weekly	Satkowri Mukherji, Hindu, Brahmin; age 45 years.	700
46	"Brahman Samaj" (P) ...	Calcutta ...	Do.	Pandit Basanta Kumar Tarkanidhi ...	1,000
47	"Brahma Vadi" (P) ...	Barisal ...	Monthly	Monomohan Chakravarty, Brahmo; age 62 years.	660
48	"Brahma Vidya" (P) ...	Calcutta ...	Do.	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu; Kayastha.	800
49	"Burdwan Sanjivani" (N) ...	Burdwan ...	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 24 years.	400
50	"Byabasa O Baniya" (P) ...	Calcutta ...	Monthly	Sachindra Prosad Basu, Brahmo; age 36 years.	900
51	"Chabbis Pargana Varta-vaha" (N) ...	Bhawanipur	Weekly	Abani Kanta Sen, Hindu, Baidya; age 30 years.	500 to 700
52	"Charu Mihir" (N) ...	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800
53	"Chhatra" (P) ...	Dacca ...	Monthly	Sasibhushan Mukherji, Hindu, Brahmin; age about 48 years.	500

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<i>Bengali—continued.</i>					
54	"Chhatra Suhrid" (P) ...	Dacca ...	Monthly	.....	460
55	"Chikitsa Prakas" (P) ...	Nadia ...	Do.	Dhirendra Nath Halder, Hindu, Gandabanik; age 28 years.	400
56	"Chikitsa Sammilani" (P) ...	Calcutta ...	Do.	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
57	"Chikitsa Tatva Vijnan" (P) ...	Do. ...	Do.	Binode Lal Das Gupta, Vaidya; age 39 years.	300
58	"Chinsura Vartavaha" (N) ...	Chinsura ...	Weekly	Dina Nath Mukherji, Brahmin; age 48 years.	1,000
59	"Dainik Chandrika" (N) ...	Calcutta ...	Three issues a week.	Haridas Dutta, Hindu, Kayastha; age 43 years.	1,600
60	"Dainik Basumati" (N) ...	Do. ...	Daily	.....	.....
61	"Dacca Prakas" (N) ...	Dacca ...	Weekly	Mukunda Vihari Chakravarty, Hindu, Brahmin; age 42 years.	800
62	"Darsak" (N) ...	Calcutta ...	Do.	Satis Chandra Bhattacharji, Brahmin; age about 39 years.	300
63	"Dharma-o-Karma" (P) ...	Do. ...	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
64	"Dharma Tatva" (P) ...	Do. ...	Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	300
65	"Dharma Pracharak" (P) ...	Do. ...	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 51 years.	2,000
66	"Diamond Harbour Hitaishi" (N)	Diamond Harbour ...	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya; age 52 years.	2,500
67	"Dhruba" (P) ...	Ditto ...	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 37 years.	800
68	"Education Gazette" (N) ...	Chinsura ...	Weekly	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,000
69	"Faridpur Hitaishini" (N) ...	Faridpur ...	Do.	Raj Mohan Majumdar, Hindu, Vaidya; age about 77 years.	900
70	"Galpa Lahari" (P) ...	Calcutta ...	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 36 years.	1,200
71	"Gambhira" (P) ...	Malda ...	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha; age about 35 years.	100
72	"Gaud-duta" (N) ...	Do. ...	Weekly	Krishna Chandra Agarwallah, Hindu, Baidya.	400
73	"Grihastha" (P) ...	Calcutta ...	Monthly	Sarat Chandra Dev, Kayastha; age 56 years.	500
74	"Hakim" (P) ...	Do. ...	Do.	Masihar Rahman, Muhammadan; age 31 years.	500
75	"Jangipur Sangvad" (N) ...	Raghunathganj ...	Weekly	Sarat Chandra Pandit: Hindu, Brahmin.	100
76	"Sri Gauranga Sevaka" (P) ...	Murshidabad ...	Monthly	Lalit Mohan Banerji, Hindu, Brahmin; age 56 years.	600
77	"Hindusthana" (N) ...	Calcutta ...	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900
78	"Hindu Ranjika" (N) ...	Rajshahi ..	Do.	Kachimuddin Sarkar, Muhammadan; age 41 years.	250
79	"Hindu Sakha" (P) ...	Hooghly ...	Monthly	Raj Kumar Kavvathirtha, Hindu, Brahmin.	300
80	"Hitavadi" (N) ...	Calcutta ...	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years, and 3 others.	28,000
81	"Hitvarta" (N) ...	Chittagong ..	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600

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<i>Bengali—continued.</i>					
82	"Homeopathi-Prachar" (P)	Calcutta ...	Monthly	Probodh Chandra Banerji, Hindu, Brahmin; age 40 years.	200
83	"Islam-Abha" (P)	Dacca ...	Do.	Sheik Abdul Majid ...	1,000
84	"Islam-Rabi" (N)	Mymensingh	Weekly	Maulvi Nasiruddin Ahmad, Muslim; age about 34 years.	700
85	"Jagat-Jyoti" (P)	Calcutta ...	Monthly	Jnanatana Kaviraj, Buddhist; age 55 years.	700
86	"Jagaran" (N) ...	Bagerhat ...	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
87	"Jahannabi" (P)	Calcutta ...	Monthly	Sudhakrishta Bagchi, Hindu, Brahmin; age 30 years.	690
88	"Jangipur Sangbad" (N)	Murshidabad	Weekly	.....	....
89	"Janmabhumi" (P)	Calcutta ...	Do.	Jatindranath Dutta, Hindu, Kayastha; age 31 years.	300
90	"Jasohar" (N)...	Jessore ...	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
91	"Jubak" (P) ...	Santipur ...	Monthly	Jnananda Pramanik, Brahmo; age 39 years.	500
92	"Jugi-Sammilani" (P)	Comilla ...	Do.	Radha Govinda Nath, Hindu, Jugi; age about 35 years.	About 2,000
93	"Jyoti" (N) ...	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
94	"Kajer Loke" (P)	Calcutta ...	Monthly	Saroda Prasad Chatterji, Brahmin; age 47 years.	360
95	"Kalyani" (N) ...	Magura ...	Weekly	Bisweswar Mukherji, Brahmin; age 49 years.	500
96	"Kangal" (P) ...	Calcutta ...	Monthly	Akinuddin Pradhan, Muhammadan; age 20 years.	100
97	"Kanika" (P) ...	Murshidabad	Do.	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 38 years.	150
98	"Karmakar Bandhu" (P)	Calcutta ...	Do.	Banamali Seth, Hindu, Swarnakar; age 43 years.	500
99	"Kasipur-Nibasi" (N)	Barisal ...	Weekly	Pratap Chandra Mukherji, Hindu, Brahmin; age 69 years.	500
100	"Kayastha Patrika" (P)	Calcutta ...	Monthly	Upendra Nath Mittra, Hindu, Kayastha; age 32 years.	750
101	"Khulnavasi" (N)	Khulna ...	Weekly	Gopal Chandra Mukherji, Hindu, Brahmin; age 63 years.	350
102	"Krisnak" (P) ...	Calcutta ...	Monthly	Nikunja Behari Dutt, Kayastha, age 40 years.	1,000
103	"Kshristya Bandhav" (P)	Do. ...	Do.	Mathura Nath Nath, Christian; age about 50 years.	600
104	"Kushadaha" (P)	Do. ...	Do.	Jagindra Nath Kundu, Hindu, Brahmo; age 36 years.	600
105	"Mahajan Bandhu" (P)	Do. ...	Do.	Raj Krishna Pal, Hindu, Tambuli; age 44 years.	400
106	"Mahila" (P) ...	Do. ...	Do.	Rev. Braja Gopal Neogi, Brahmo; age 59 years.	200
107	"Mahila Bandhav" (P)	Do. ...	Do.	Miss K. Blair; age 60 years	500
108	"Mahishya Mahila" (P)	Do. ...	Do.	Srimati Krishna Bhabani Biswas	300
109	"Mahisya Samaj" (P)	Do. ...	Do.	Narendra Nath Das, Hindu, Kaivarta	200

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<i>Bengali—continued.</i>					
110	"Mahisya-Surhid" (P) ...	Diamond Harbour ...	Monthly	Haripada Haldar, Hindu, Kaivarta; age 81 years.	350
111	"Malancha" (P) ...	Calcutta ...	Do.	Kali Prasanna Das Gupta; Hindu, Vaidya; age 45 years.	2,000
112	"Malda Samachar" (N) ...	Malda ...	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
113	"Malancha" (P) ...	Calcutta ...	Monthly	Kali Prasanna Das Gupta ...	....
114	"Manasi" (F) ...	Do. ...	Do.	Subodh Chandra Dutt and others, Hindu, Kayastha; age 39 years.	2,000
115	"Mandarmala" (P) ...	Do. ...	Do.	Umesh Chandra Das Gupta, Hindu, Brahmo; age about 56 years.	400
116	"Medini Bandhab" (N) ...	Midnapore ...	Weekly	Devdas Karan, Hindu, Sadgope; age 46 years.	600
117	"Midnapore Hitaishi" (N) ...	Midnapore ...	Weekly	Manmatha Nath Nag, Hindu, Kayastha; age 38 years.	1,700
118	"Moslem Hitaishi" (N) ...	Calcutta ...	Do.	Shaikh Abdur Rahim and Mozummul Haque.	6,300
119	"Muhammadi" (N) ...	Do. ...	Do.	Muhammad Akram Khan, Musalman; age 39 years; and Maulvi Akbar Khan.	About 7,000
120	"Mukul" (P) ...	Do. ...	Monthly	Hem Chandra Sarkar, Brahmo; age 39 years.	1,000
121	"Murshidabad Hitaishi" (N) ...	Saidabad ...	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 49 years.	500
122	"Nabagraha Prasanga" (P) ...	Mymensingh ...	Monthly	....	....
123	"Nandini" (P) ...	Howrah ...	Do.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya; age 31 years.	500
124	"Natya Mandir" (P) ...	Calcutta ..	Do.	Mzani Lal Banerji, Hindu, Brahmin; age 30 years.	700
125	"Navya Banga" (N) ...	Chandpur ...	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 25 years.	400
126	"Nayak" (N) ...	Calcutta ...	Daily	Panchcowri Banerji, Brahmin; age 47 years.	2,800
127	"Navya Bharat" (P) ...	Do. ...	Monthly	Devi Prasanna Ray Chowdhuri, Brahmo; age 61 years.	1,000 to 1,500
128	"Nihar" (N) ...	Contai ...	Weekly	Madu Sudan Jana, Brahmo; age 45 years.	500
129	"Nirjhar" (P) ...	Calcutta ...	Quarterly	Sris Chandra Ray, Kayastha; age about 50 years.	500
130	"Noakhali Sammilani" (N) ...	Noakhali Town ...	Weekly	Fazlar Rahman, Muhammadan; age 30 years.	500
131	"Pabna Hitaishi" (N) ...	Pabna ...	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
132	"Pakshik Patrika" (P) ...	Serampore ...	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha; age 35 years.	500
133	"Pallichitra" (P) ...	Bagerhat ...	Monthly	Ashu Tosh Bose, Hindu, Kayastha; age 36 years.	About 500
134	"Pallivashi" (N) ...	Kalna ...	Weekly	Sasi Bhusan Banerji, Hindu, Brahmin; age 49 years.	200
135	"Pallivarta" (N) ...	Bongong ...	Do.	Charu Chandra Roy, Hindu, Kayastha; age 43 years.	500
136	"Pantha" (P) ...	Calcutta ...	Monthly	Rajendra Lal Mukherji ...	800
137	"Pataka" (P) ...	Do. ...	Do.	Hari Charan Das, Hindu, carpenter by caste.	500

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation	No.
<i>Bengali—continued.</i>						
138	Prabahini (N) ...	Calcutta ...	Weekly	Panchkari Banerji, Hindu, Brahmin ; age about 48 years.	4,000	169
139	"Prachar" (P) ...	Jayanagar ...	Monthly	Rev. G. C. Dutt, Christian ; age 47 years.	1,400	170
140	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly	Purna Ohandra Chakravarti, Kaivarta Brahmin ; age 31 years.	170	171
141	"Prasapati" (P) ...	Do ...	Monthly	Jnanendra Nath Kumar ...	700	172
142	"Prabhat" (P) ...	Do. ...	Do.	Devendra Nath Mitra ...	200	173
143	"Prakriti" (P) ...	Do. ...	Do.	Devendra Nath Sen ...	1,000	174
144	"Prantavasi" (N) ...	Netrakona ...	Fortnightly	Joges Chandra Chowdhuri, Brahmin.	800	175
145	"Prasun" (N) ...	Katwa ...	Weekly	Banku Behari Ghosh, Goala, age 44 years.	500	176
146	"Pratiker" (N) ...	Berhampore ...	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 66 years.	500	177
147	"Pratima" (P) ...	Calcutta ...	Monthly	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500	178
148	"Prativasi" (P) ...	Do. ...	Do.	Satya Charan Mitra, Kayastha ; age 32 years.	500	179
149	"Pravasi" (P) ...	Do. ...	Do.	Ramananda Chatterji, M.A., Brahmo ; age 55 years.	5,000	180
150	"Priti" (P) ...	Do. ...	Do.	Pransaukar Sen, M.A., Hindu, Baidya ; age 30 years.	300	181
151	"Puspodyan" (P) ...	Do. ...	Do.	Jnanendra Nath Bose ...	200	182
152	"Rahasya Prakas" (P) ...	Do. ...	Do.	Parna Chandra De, Subarnabanik ; age 33 years.	300	183
153	"Rajdut" (P) ...	Do. ...	Do.	Rev. Rasha Maya Biswas, Christian ; age 31 years.	500	184
154	"Rangpur Darpan" (N) ...	Rangpur ...	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 47 years.	400	185
155	"Rangpur Sahitya Parisad Patrika." (P) ...	Do. ...	Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500	186
156	"Ratnakar" (N) ...	Asansol ...	Weekly	Abdul Latif, Muhammadan ; age 23 years.	200	187
157	"Sabuj Patra" (P) ...	Calcutta ..	Monthly	Pramatha Nath Chaudhuri, Brahmin ; age about 40 years.	500	188
158	"Sadhak" (P) ...	Nadia ...	Do.	Satis Chandra Viswas, Hindu, Kaivarta ; age 32 years.	200	189
159	"Sahitya" (P) ...	Calcutta ...	Do.	Suresh Chandra Samajpati ; age about 46 years.	3,000	190
160	"Sahitya Parisad Patrika" (P) ...	Do. ...	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharya by caste ; age 49 years.	1,500	191
161	"Sahitya Sanghita" (P) ...	Do. ...	Monthly	Shyama Charan Kaviratna, Brahmin ; age 60 years.	500	192
162	"Sahitya Samvad" (P) ...	Howrah ...	Do.	Pramatho Nath Sanyal, Hindu, Brahmin ; age 34 years.	3,000	193
163	"Saji" (P) ...	Calcutta ...	Do.	Khetra Mohan Gupta ...	500	194
164	"Samaj" (P) ...	Do. ...	Do.	Radha Govinda Nath ...	700	195
165	"Samaj Bandhu" (P) ...	Do. ...	Do.	Adhar Chandra Das ...	400	196
166	"Samaj Chitra" (P) ...	Dacca ...	Do.	Satis Chandra Roy ...	500	197
167	"Samay" (N) ...	Calcutta ...	Weekly	Jnanendra Nath Das, Brahmo ; age 60 years.	700	198
168	"Samuilani" (P) ...	Do. ...	Quarterly	Kunja Behari Das, a barber by caste.	200	199

N. B.—(N) stands for newspapers and (P) stands for periodicals.



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
169	"Sammilani" (N)	Calcutta ...	Fortnightly	Kali Mohan Bose, Brahmo; age about 41 years.	300
170	"Sammilani" (P)	Do. ...	Monthly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 46 years.	400
171	"Sandes" (P) ...	Do. ...	Do.	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	300
172	"Sanjivani" (N)	Do. ...	Weekly	Sivanath Sastri, M.A., and others	6,000
173	"Sansodhini" (N)	Chittagong	Do.	Kasi Chandra Das Gupta, Brahmo; age 60 years.	400
174	"Santan" (P) ...	....	Monthly	Jatindra Nath Datta; Hindu, Kayastha; age 29 years.	About 300
175	"Santi" (P) ...	Bikrampur	Do.	Sachipati Chatterji, Brahmin	500
176	"Saswati" (P) ...	Calcutta ...	Do.	Nikhil Nath Roy, Kayastha; age 49 years.	500
177	"Samsar Suhrid" (P)	Do. ...	Do.	Sarat Chandra Dev, Kayastha; age 49 years.	400
178	"Sebak" (P) ...	Dacca ...	Do.	Rajani Kanta Guha, Brahmo; age 44 years.	300
179	"Senapati" (P) ..	Calcutta ...	Do.	Rev. W. Carey; age 57 years	300
180	"Serampore" (N)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha; age 34 years.	400
181	"Sisu" (P) ...	Calcutta ...	Monthly	Baradakanta Majumdar, Hindu, Kayastha; age 39 years.	400
182	"Saurabha" ..	Mymensingh	Do.	Kedar Nath Majumdar	1,000
183	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do.	Atul Chandra Sen, M.A., B.L., Baidya; age 39 years.	200
184	"Sikshak" (P) ...	Barisal	Do.	Rev. W. Carey; age 56 years	125
185	"Siksha Prachar" (P)	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury; age 36 years.	1,000
186	"Siksha Samachar" (N)	Dacca ...	Weekly	Abinash Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
187	"Silpa-o-Sahitya" (P)	Calcutta ...	Monthly	Manmatha Nath Chakravarti	500
188	"Snehamayi" (P)	Dacca ...	Do.	Rev. A. L. Sarkar	300
189	"Sopan" (P) ...	Do. ...	Do.	Hemendra Nath Datta, Brahmo; age 37 years.	250
190	"Sri Nityananda Sebak" (P)	Murshidabad	Do.	Avinash Chandra Kavyatirtha, Brahmin; age 46 years.	400
191	"Sri Boishnav Dharma Prachar" (P).	Burdwan	Do.	Krishna Behari Goswami	300
192	"Sri Sri Vaishnava Sengini" (P).	Calcutta ...	Do.	Madhusudan Das Adhikari, Vaishnav; age 31 years.	600
193	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do. ...	Weekly	Rasik Mohan Chakravati, Brahmin; age 52 years.	16,000
194	"Subarna-banik" (N)	Do.	Do.	Kiran Gopal Sinha, Hindu, Subarna-banik; age 30 years.	1,000
195	"Suhrid" (N) ...	Bakarganj	Fortnightly	Rama Charan Pal, Hindu, Kayastha	....
196	"Sumati" (P) ...	Dacca ...	Monthly	Purna Chandra Ghosh, Kayastha; age 40 years.	500
197	"Surhid" (P) ...	Calcutta ...	Do.	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 37 years.	300
198	"Suprabhat" (P)	Do. ...	Do.	Sm. Kumudini Mitra, Brahmo; age 30 years.	300

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.	No.
<i>Bengali—concluded.</i>						
199	"Suraj" (N) ...	Pabna ...	Weekly	Kishori Mohan Roy, Hindu, Kayastha; age 39 years.	500	238
200	"Suhrit" (P) ...	Calcutta ...	Monthly	Hari Pada Das, B.A., Brahmo; age 30 years.	200	239
201	"Surabhi" (P) ...	Contai ...	Do.	Baranashi Banerji, Hindu, Brahmin; age 45 years.	300	230
202	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do.	Nagendra Nath Shee, M.A., goldsmith by caste; age 41 years.	500	231
203	"Swastha Samachar" (P) ...	Do. ...	Do.	Dr. Kartic Chandra Bose, M.B. ...	4,500	232
204	"Tambuli Samaj" (P) ...	Do. ...	Do.	Rajkrishna Paul and others, Hindu, Tambuli; age 36 years.	300	233
205	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly	Lalit Mohan Das, M.A., Brahmo; age 40 years.	500	234
206	"Tattwa Manjari" ...	Do. ...	Monthly	Kali Charan Basu; age about 41 years	600	235
207	"Tattwa-bodhini Patrika" ...	Do. ...	Do.	Rabindra Nath Tagore, Brahmo; age 52 years.	300	236
208	"Teli Bandhav" (P) ...	Howrah ...	Do.	Bahir Das Pal, Hindu, Teli; age 39 years.	2,500	237
209	"Theatre" (N) ...	Calcutta ...	Weekly	Moni Lal Banerji, Brahmin; age about 36 years.	10,000	238
210	"Toshini" (P) ...	Dacca ...	Monthly	Anukul Chandra Gupta, Sastri; age 42 years.	1,350	
211	"Trade Gazette" (P) ...	Calcutta ...	Do.	Kamal Hari Mukherji ...	100	239
212	"Triveni" (P) ...	Basirhat ...	Do.	Satis Chandra Chakravarti, Brahmin; age 40 years		240
213	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly	Afzuddin Ahmad ...	1,000	241
214	"Uchchasa" (P) ...	Calcutta ...	Monthly	Bhabataran Basu, Hindu, Kayastha; age 33 years.	150	
215	"Udbodhana" (P) ...	Do. ...	Do.	Swami Saradananda ...	1,500	242
216	"United Trade Gazette" (P) ...	Do. ...	Do.	Narayan Krishna Goswami, Brahmin; age 48 years.	3,000 to 10,000	243
217	"Upasana" (P) ...	Murshidabad ...	Do.	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	300	244
218	"Utsav" (P) ...	Calcutta ...	Do.	Ramdayal Majumdar, M.A., and others	100	245
219	"Yamuna" (P) ...	Do. ...	Do.	Phanindra Nath Pal, B.A., Kayastha; age 30 years.	900	246
220	"Vartavaha" (N) ...	Ranaghat ...	Weekly	Girija Nath Mukherji, Hindu, Brahmin; age 44 years.	400	247
221	"Vasudha" (P) ...	Calcutta ...	Monthly	Banku Behari Dhar, Baidya ...	500	248
222	"Vijaya" (P) ...	Do. ...	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha; age 52 years.	700	249
223	"Viswadut" (N) ...	Howrah ...	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	2,000	250
224	"Viswavarta" (N) ...	Dacca ...	Do.	Abinas Chandra Gupta, Vaidya; age 37 years.	6,000	251
225	"Yogi Sakha" (P) ...	Calcutta ...	Monthly	Adhar Chandra Nath, Yogi; age 50 years.	750	252
226	"Yubak" (P) ...	Santipur ...	Do.	Yogananda Pramanick, Brahmo; age 39 years.	300	253
<i>English-Bengali.</i>						
227	"Ananda Mohan College Magazine" (P)	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300	254

N, B.—(N) stands for newspapers and (P) stands for periodicals.



Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		<i>English-Bengali—concluded.</i>				
500	228	"Bangavani College Magazine" (P)	Calcutta ...	Monthly	G. O. Basu ...	600
200	229	"Dacca College Magazine" (P)	Dacca ...	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	510
300	230	"Dacca Gazette" (N)	Do. ...	Weekly	Satya Bhushan Dutt Roy, Baidya; age 47 years.	500
500	231	"Dacca Review" (P)	Do. ...	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,500
4,500	232	"Fratern" ...	Calcutta ...	Quarterly	Rev. W. E. S. Holland ...	200
300	233	"Jagannath College Magazine." (P)	Do. ...	Monthly	Lalit Mohan Chatterji, Brahmo ...	700
500	234	"Rajshahi College Magazine" (P)	Dacca ...	Quarterly	Board of Professors, Rajshahi College	300
600	235	"Rangpur Dikprokash" (N)	Rangpur ...	Weekly	Jyotish Chandra Majumdar, Brahmin; age 36 years.	300
300	236	"Sanjaya" (N) ...	Faridpur ...	Do.	Rama Nath Ghosh, Hindu, Kayastha; age about 41 years.	500
2,500	237	"Scottish Churches College Magazine." (P)	Calcutta ..	Five issues in the year.	Rev. J. Watt, M.A., and S. C. Ray ...	1,200
10,000	238	"Tippera Guide" (N)	Comilla ...	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 49 years.	500
1,250		<i>Garo.</i>				
100	239	"Achikni Bibeng" (P)	Calcutta ...	Monthly	E. G. Phillips ...	550
	240	"Phring Phring" (P)	Do. ...	Do.	D. McDonald ...	400
1,000	241	"Agraval" ...	Do. ...	Do.	Chuni Lal Agarwalla ...	200
150		<i>Hindi.</i>				
1,500	242	"Bharat Mitra" (N)	Calcutta ..	Monthly	Babu Ambika Prasad Baghai, Hindu, Brahmin; age 40 years.	3,000
3,000 to 10,000	243	"Bir Bharat" (N)	Do. ...	Do.	Pandit Ramananda Dobey, Hindu, Brahmin; age 31 years.	1,500
300	244	"Chota Nagpur Dut Patrika" (P)	Ranchi ...	Do.	Rev. E. H. Whitley, Christian ...	450
100	245	"Dainik Bharat Mitra" (N)	Calcutta ...	Daily	Babu Ram Parat Kar, Hindu, Kshatriya; age 28 years.	800
900	246	"Daragar Daptar" (P)	Do. ...	Monthly	Ram Lal Burman, Hindu, Kshatriya; age 28 years.	800
400	247	"Hindi Vangabasi" (N)	Do. ...	Weekly	Harikissan Joahar, Hindu, Kshatriya; age 38 years.	5,500
500	248	"Jaina Sidhanta Bhaskar" (P)	Do. ...	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	550
700	249	"Manoranjan" (P)	Do. ...	Do.	Ishwari Prosad Sharma, Hindu, Brahmin; age 51 years.	500
2,000	250	"Ratnakar" (P) ...	Do. ...	Do.	Hari Kissen Joahar, Hindu, Kshatriya; age 38 years.	1,000
6,000	251	"Sevak" (P) ...	Do. ...	Do.	Nawab Zadik Lal, Brahmin; age 31 years.	500
750		<i>Parvatiya.</i>				
300	252	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Rev. G. P. Pradhun, Christian; age 61 years.	400
		<i>Persian.</i>				
300	253	"Hablul-Matin" (N)	Calcutta ...	Weekly	Saiyid Jelaluddin, Muhammadan; age 62 years.	1,000

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Poly-lingual.</i>					
254	"Printers' Provider" (P) ...	Calcutta ...	Monthly	S. T. Jones ...	500
255	"Sadhu Samvad" (P) ...	Howrah ...	Do.	Nilananda Chatterji, M.A.; age 36 years	350
<i>Sanskrit.</i>					
256	"Vidyodaya" (P) ...	Calcutta ...	Monthly	Bhaba Bibhuti Bidya Bhushan, M.A., Hindu, Brahmin; age 32 years.	500
<i>Bengali-Sanskrit.</i>					
257	"Aryya Prabha" (P) ...	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	500
258	"Hindu Patrika" (P) ...	Jessore ...	Do.	Rai Yadu Nath Masumdar Bahadur, Barujibi; age 61 years.	340
259	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do.	Hari Mohan Das Thakur...	400
<i>Urdu.</i>					
260	"Al-Hilal" (N) ...	Calcutta ...	Weekly	Maulana Abul Kalem Asad, Muham- madan; age 32 years.	2,000
261	Do. (N) ...	Do. ...	Daily	Maulana Abdul Kalem Azad, Muham- madan; age 32 years.	.....
262	"Resalat" (P) ...	Do. ...	Do.	Maulvi Golam Hossain, Muhammadan; age about 30 years.	400
263	"Tandrut" (P) ...	Do. ...	Monthly	Dr. Kartic Chandra Bose, Hindu, Kayastha; age 49 years.	500
264	"Negare Baam" (P)	Do. ...	Do.	Muhammad Sayed Hossan Askari, M.A., age 26 years, and another.	
<i>Oriya.</i>					
265	"Prachar" (P) ...	Calcutta ...	Monthly	Radha Charan Das ...	500
266	"Utkal Varta"	Do. ...	Weekly	Mani Lal Moharana, Karmakar by caste; age about 50 years.	300

N. B.—(N) stands for newspapers and (P) stands for periodicals.



## I.—FOREIGN POLITICS.

THE *Hitavadi* [Calcutta] of the 16th October says:—

HITAVADI,  
Oct. 16th, 1914.

The Anglo-Indian Press and mounting of German guns at the Straits of the Dardanelles and the Bosphorus have led our Anglo-Indian contemporaries to urge that Turkey should be considered an enemy.

Although it is not likely that this view of the Anglo-Indian Press will be able to directly influence the British Ministry, yet such views are generally very contagious, so that if it is adopted by the *Times* and other influential newspapers in England, the Ministry will not be able to remain quiet. It is fortunate that a wise, cautious and far-sighted statesman like Sir Edward Grey is now Foreign Minister in England.

2. The *Dainik Chandrika* [Calcutta] of the 17th October says that Turkey

DAINIK CHANDRIKA,  
Oct. 17th, 1914.

A Turkish proposal to Ambassadors at Constantinople—the Capitulation.

has informed the Ambassadors at Constantinople of all the Powers of her intention to abolish the system of Capitulation under which she has little judicial power over foreigners residing in European Turkey. The German Ambassador has been the first to oppose the proposal and other Ambassadors also have opposed it. The result is awaited with interest.

3. The *Dainik Chandrika* [Calcutta] of the 17th October translates a

DAINIK CHANDRIKA,  
Oct. 17th, 1914.

"The rights and privileges of a neutral Power"

portion of an article under the heading "The last straw" in the Paris edition of the renowned New York journal *Herald*, in which the writer takes Germany severely to task for her highhanded conduct towards the American Ambassador at Berlin and other Americans, and warns her of the danger of incurring the enmity of the United States.

4. The *Calcutta Samachar* [Calcutta] of the 15th October gives a list of

CALCUTTA SAMACHAR,  
Oct. 15th, 1914.

German aims.

what it considers to be the salient features of the German aims. Germany aims at the destruction of British competition and predominance in trade, the total and permanent subjection of the Slavonic race in Russia, the annexation of Belgium and Holland, the inclusion of the lands situate on the north-west of the Adriatic Sea in the Austrian Empire, the flying of the German flag over the Balkans and Constantinople, the extension of her sway over Morocco, the Gold Coast, Cape Colony, Sumatra, Madagascar and other English and French colonies and dependencies. To realize all these aims, Germany wanted first to crush France, which has resulted in this war. It wanted first to invest Paris, from the very gates of which it had to turn back. It had in the first instance to fall foul of poor Belgium for the sake of invading France.

On the east, Russia is fighting furiously in Poland. On the west, the Germans are in such strongly entrenched positions that it has become difficult for the British and the French armies to dislodge them. In one or two places Germans have been ousted and driven out. What Germany is wanting at the present moment is, firstly, to force the neutral Powers to become embroiled in the war, and, secondly, to bring her battleships into Belgium ports to fight with England. If Germany succeeds in this, she will proceed to fulfil her heart's desire.

Now the French, the English and the Russians will have to take the following steps jointly, or it would be extremely difficult for them to subjugate Germany:—(1) After destroying the Austrian Empire, Russia will have to completely establish her power in the Balkans; (2) England and Russia must anyhow defeat Germany in this war. The heaviest responsibility rests upon England and Russia in this connection.

5. The *Dainik Bharat Mitra* [Calcutta] of the 15th October says:

DAINIK BHARAT  
MITRA,  
Oct. 15th, 1914.

The fall of Antwerp.

In our opinion Germans have gained much more than the Allies by the fall of Antwerp, because if forts are erected from Brussels to Liege and Luxembourg, then it would be difficult, if not impossible, for the Allied forces to reach Germany. There being no enemy left to count with in Antwerp, the Germans will now bring their whole force and their big guns, throwing 32 maunds heavy shells,



to Lille and will attempt to drive the Allies still further south. The Germans may not know how to use their guns or they may aim badly so as to fail to hit the mark or they may feel very soon discouraged, but there is no doubt about the power of their guns. It appears that the Germans are occupying the forts and ports on the coast for obstructing the landing of the 2nd British Expeditionary Force.

HITAVADI,  
Oct. 16th, 1914.

6. The *Hitavadi* [Calcutta] of the 16th October says:—

"The war and trade."

The English Navy has kept the trade routes open for England so far as possible. It will be an exaggeration, however, to say that no interruption has been caused to English trade, for then Bengal's jute would not have remained unsold. But it must be said that the commercial loss caused to Germany has been immensely greater than that suffered by England. Germany's great overland trade with Russia has also been stopped. She will not get supplies of food and other necessities from any country. This alone, it seems, will compel her to sue for peace.

SANJIVANI,  
Oct. 15th, 1914.

7. The *Sanjivani* [Calcutta] of the 15th October writes:—

"The example of France."

The French Government has recently invited the Kabyles of Algeria to come over to France and work in the mines or the vineyards. These Kabyles are Moslems and not so civilized as the Persians or Turks or Arabs. If these men can be allowed to live freely in France, why should not Indians be allowed to settle freely all over the British Empire?

BANGAVASI,  
Oct. 17th, 1914.

8. Now that England is engaged in a big war in Europe, writes the *Bangavasi* [Calcutta] of the 17th October, China is making war on Tibet. The Chinese Government is showing great foolishness in incurring the displeasure of the British Lion who, however embarrassed in other directions, is strong enough to easily punish a pigmy like China.

NAMAI MOQUDDAS  
HABLU MATIN,  
Oct. 12th, 1914.

9. The *Namai Moquddas Hablu Matin* [Calcutta] of the 12th October has the following:—

"Russia and Afghanistan."

It has been ascertained that the Russians have excavated a big tunnel through the Koshak, a mountain range on the Russo-Afghan border, and have laid down rails in it. The Afghan Government having been apprised of this movement of the Russians have killed and captured many thousands of Russian workmen and occupied the tunnel. Rumour has it that the Russians have despatched troops to that place.

RESALAT,  
Oct. 14th, 1914.

10. The *Resalat* [Calcutta] of the 14th October reproduces the following from the *Wakeel* (Lahore):—

Reward to Afghanistan for its neutrality.

The *Daily Express* thinks that if the English and the Russians have to fight against Turkey, Afghanistan will side with the Turks as they are Moslems. It therefore deems it necessary that some sort of settlement should be made with the Afghans before any difficulty arises. They should be assured that the integrity of their country will always be respected and that they will get in consideration of their neutrality the province of Nusqatabad, a part of Persian Seistan, which they are sure to take some day or other from Persia. But the *Daily Express* must understand that the Afghans will never accept the offer of a limb torn from the body of their own co-religionists, the Persians. Relying on the sense of religious sympathy of the Afghans, we can confidently say that a suggestion like this instead of pleasing them will hurt their feelings. Besides, Great Britain itself has promised to protect Persia. So the *Daily Express* is not ashamed of advising her to violate a treaty. In our opinion, if the paper had suggested that the Afghans should be promised Murghab and Ishqbad, which are under the tyrannous rule of the Russians, it would have been more acceptable.

## II.—HOME ADMINISTRATION.

### (a)—Police.

DAINIK CHANDRIKA,  
Oct. 13th, 1914.

11. The *Dainik Chandrika* [Calcutta] of the 13th October quotes from the *Jyoti* of Chittagong a complaint to the effect that the attending priests at the temple of Kalachand

"Oppression by priests."



Thakur in the village of Haola in the Patiya thana systematically practice extortion on the pilgrims who go there to offer worship. Many little children are taken there in connection with their *Annaprasan* (first rice eating) ceremony and for each child a sum of annas eleven has to be paid, otherwise the parents are subjected to the most vexatious annoyances. As the High Court has repeatedly held that such practice amounts to wrongful extortion, the police of Boalkhali ought to take steps to put an end to it.

12. The *Dainik Chandrika* [Calcutta] of the 13th October refers to the recently published figures about loss of life in India by the depredations of wild animals, and remarks:—

This is undoubtedly one of the worst results of the Arms Act. Since Government has disarmed the people it ought to take special steps to protect them from the depredations of wild animals in localities where such outrages are common.

DAINIK CHANDRIKA,  
Oct. 13th, 1914.

(b)—Working of the Courts.

13. The *Hitavadi* [Calcutta] of the 16th October says that the circular by which Mr. Cargill, District Judge of Mymensingh, has prohibited inspection of records of cases by pleaders and parties in Court-rooms, contains a reflection on the honesty of local pleaders. Some pleaders may be dishonest, but it is unfair for that reason to impugn the honesty of the entire Bar.

HITAVADI,  
Oct. 16th, 1914.

14. The *Moslem Hitaishi* [Calcutta] of the 16th October says that the District Judge of Mymensingh ought to withdraw his circular prohibiting examination of records of cases by pleaders and parties in Court-rooms, and express his sorrow for the serious allegation he has made against the honesty of the local pleaders.

MOSLEM HITAIISHI,  
Oct. 16th, 1914.

15. The Third Presidency Magistrate of Calcutta, writes the *Bangavasi*, [Calcutta] of the 17th October, has fined the Manager of the Savoy Hotel Rs. 50 for having assaulted and broken a few teeth of a native boy servant. Considering the gravity of the offence committed, it must be said that the punishment is quite inadequate. The attention of Lord Carmichael is drawn to the case.

BANGAVASI,  
Oct. 17th, 1914.

(c)—Jails.

16. The *Hitavadi* [Calcutta] of the 16th October says:—  
Nandagopal, an editor of the *Swaraj* newspaper, was sentenced to transportation for five years both at Lahore and at Allahabad. Such sentences generally run concurrently. But although five years have expired, Nandagopal has not been released. He has been brought from Port Blair and kept in the Karachi Jail. Nandagopal's father petitioned the Punjab Government in this connection, but has as yet received no reply to it. This is unfair on the part of the Punjab Government. The attention of the Viceroy is drawn to the matter.

HITAVADI,  
Oct. 16th, 1914.

(d)—Education.

17. The *Moslem Hitaishi* [Calcutta] of the 16th October thanks the Government for the steps it has taken, on the complaints of this paper against the office of the Inspector of Schools, Burdwan Division. Mr. Dunn has been appointed Inspector of Schools in the place of Mr. Stark, and it is hoped that there will be no more jobberies in the office.

MOSLEM HITAIISHI,  
Oct. 16th, 1914.

When Mr. Stark was first appointed Inspector of Schools, Burdwan Division, he took with him his favourite Pulin Babu as his head clerk after giving him a promotion. Next, when Mr. Stark became Inspector of European Schools for a few months, this Pulin Babu took leave. What was the cause of this?



In Mr. Stark's time Bakkeswar Babu, a clerk in the Hare School, managed to get himself transferred to the Burdwan Inspector's office. Many people know why this Bakkeswar Babu had been transferred from the Presidency Inspector's office to the Hare School. In the Burdwan Inspector's office Bakkeswar Babu has managed to turn many things to his own profit. He has written many books and got them introduced into schools through Deputy Inspectors. Pulin Babu's father and other relatives also have many school-books of their own, so much so, that one of his relatives has opened a book-shop. Other such cases in the Education Department have always been severely dealt with by the authorities. Why then are these clerks escaping punishment?

Another thing. The Musalman community is grateful to the Government for appointing Musalman Additional Inspectors of Schools in the Chittagong and Presidency Divisions. But education in the Burdwan Division is suffering through the want of such a Musalman officer in it. Everyone knows that the present officiating Additional Inspector of Schools in the Burdwan Division is a great hater of Musalmans. Under the circumstances an able Musalman Assistant Inspector—for able Musalman officers are not now rare in the country—should be appointed in his place.

CALCUTTA SAMACHAR,  
Oct. 21st, 1914.

18. The *Calcutta Samachar* [Calcutta] of the 21st October says:—

Our education.

English education transforms us thoroughly. We lose our individuality and we begin acting in such a way as if the soul of an Englishman were residing in our frames. Our English friends fight, quarrel and agitate against the Government on certain points. In imitation of this our English educated Babus do likewise. But the English do so in times of peace, but when trouble comes they unite. Is there any instance of our English educated countrymen doing the same? The plague is raging all over the country. Have our English educated Babus ever made a united effort to stamp it out?

BIJAYA,  
Awin, 1321 B.S.

19. Under the heading noted in the margin Babu Panchkari Banerjee contributes an article to the *Bijaya* for Awin, 1321, B. S., a summary of which is given below:—

"System of education."

It is still the popular notion that English education is necessary only because it brings in money. The system of education as introduced by the English does not develop our national and individual character. We are growing covetous, characterless and luxurious as a result of that education, which does in no way help in the complete growth of our manhood. We become blind to the traditions of our family and race and take to the ways of the English. Now we keenly feel the evils of the system. Those of us who wanted to see the spread of English education in this country gained their object, but it has disappointed us. The number of Vakils and Barristers exceeds the number of law suits, there are more doctors than there are patients and more applicants than there are Government posts. But we have lost our character, the only thing we respect is wealth. This shows that the system of education now in vogue is a failure and a change has become imperatively necessary—a change in the right direction, namely, education based on the ancient noble ideals which aimed not at acquisition of wealth but at the development of both the body and the mind in conformity with the traditions of our family and race.

BIJAYA,  
Bhadra, 1321 B.S.

20. Babu Surendra Kumar Chakravarty, B.Sc., in his article entitled

"Scientific education and Government action."

"Scientific Education and Government Action" in the *Bhadra* number of the *Bijaya*, discusses in full the steps taken by the Government to spread scientific education in the country with special reference to agricultural and economic Botany. Though highly praising the Government's efforts for the spread of scientific education, the writer is of opinion that the method adopted by the authorities is not likely to benefit the agriculturist class as a whole, but on the contrary is calculated to reduce their position from one of independent cultivators to that of labourers in the Government agricultural farms. According to him, Government action, instead of developing the agriculture of the country, is tending to create State owned agricultural farms in which the husbandman will be employed as a daily labourer like clerks in the Government offices. He wants to make out, for instance, that the Government action has not been



actually helping the agriculturist class to effect improvements in their own methods. He finds fault with the Government for treating agriculture and industrial improvements in the same way. The system of training given in agricultural colleges might be good, but what can be worse than that passed students of these colleges should be made Deputy Magistrates, etc. This frustrates the object of these colleges which should provide scientific agricultural education directly to the cultivators themselves, in their own vernacular. The spread of a free primary education among them will be of immense benefit to them in this direction. The duty of the Government is to teach the cultivators the systems of agriculture followed in different countries, taking care that all such necessary information is imparted to them free of cost or at very little cost in their own vernacular, as is done in America. It should also look to the improvement of the paddy cultivation instead of paying so much attention to the opium and hemp crops to increase Government revenue. The scientific education for the spread of which Government is doing so much has been of no good to the country. The agriculturists who form the very backbone of the nation are degenerating day by day. The artisans are working like machines and seem to have no life in them. Year after year the revenue collected from the subjects is accumulating in the State coffers. If an enquiry be made as to how people who fail to earn their livelihood from the produce of the soil, are paying the revenue regularly, it will be manifest that sons of agriculturists are now seeking service in offices as a means of livelihood. The writer then summarises the defects of the Government action and also suggests certain remedial measures.

The defects according to him are—

- (1) Imparting education through the medium of English.
- (2) Insufficient spread of education among the public.
- (3) Insufficiency in the number of agricultural and technical or industrial schools.
- (4) The system of paying attention to unimportant matters to the utter neglect of things of extreme importance.
- (5) The employment of educated men in service.
- (6) Introduction into India of the system of education prevailing in England or America on the supposition that the conditions obtaining in those countries and India are the same.
- (7) Treating agriculture and technical education in the same way.

Remedial measures:—

- (1) Instead of establishing magnificent colleges in particular places, steps should be taken to open small *pathshalas* in various parts of the country and to impart education through the medium of local vernacular dialects.
- (2) As regards agriculture, arts and industries, attention should first of all be paid to what directly concerns the supply of the necessities of life.
- (3) Tempting baits of Deputy Magistrateships, etc., should not be held before passed students of the Agricultural colleges.
- (4) Popularisation of scientific knowledge regarding agriculture, arts, industries, sanitation, etc.
- (5) Change in the educational methods with a special eye to the models and conditions of India.

In the opinion of the writer, university education is hardly of any benefit to the country. Government, however, is supplying the defects of University education by establishing industrial and technical schools. But one of the defects is that in admitting students into these schools no attention is paid to the avocations of their ancestors; a weaver's son is likely to make better progress in a weaving school than a boy of the Bhadrolog class. The writer however finds fault with the Government for not assisting the university to the extent applied for by the latter. The attitude of the Government is not praiseworthy. It would be well if Government contributes a large sum to the University Science College Fund and provides for the training of at least ten cultivators in Elementary Chemistry and Botany every year in the college.

The writer concludes by saying: "It is true that the Government has done much for us, it has scattered the golden fruit of science. But the Government's duty does not end here. It should also carefully watch that the people are being really benefited by its acts."



## (e)—Local Self-Government and Municipal Administration.

HITAVADI,  
Oct. 16th, 1914.

21. The *Hitavadi* [Calcutta] of the 16th October is glad that the Murshidabad District Board has resolved to establish Charitable Dispensaries and establish sources of water supply within its jurisdiction and hopes that the other District Boards in Bengal will follow its example.
- "Really good deed"—Charitable dispensaries and sources of water supply in the Murshidabad District.

## (g)—Railways and Communications, including Canals and Irrigation.

DAINIK CHANDRIKA,  
Oct. 17th, 1914.

22. The *Dainik Chandrika* [Calcutta] of the 17th October, referring to the notifications in the *Calcutta Gazette* for the acquisition by Government of 17,940 and 16,024 bighas of land for the Bidyadhari drainage scheme, says that as the *Bengalee* newspaper points out, the acquisition of these lands will cause scarcity of fish in the Calcutta market; for the greater part of the fish supply of the Calcutta market comes from them. The scheme should be so managed as not to interfere with the *jalkars* in the places concerned.

SAMAY,  
Oct. 16th, 1914.

23. The *Samay* [Calcutta] of the 16th October publishes a letter complaining that the crops in Mahisadal pargana in Midnapore are suffering from scarcity of rainfall and suggesting that the sluice gates of the local canal should be opened to irrigate the adjoining fields.
- "Water scarcity."

## (h)—General.

HITAVADI,  
Oct. 16th, 1914.

24. The *Hitavadi* [Calcutta] of the 16th October hopes that the Viceroy will favourably consider the petition submitted to His Excellency by the editors of the *Paisa Akbar* and other newspapers praying for the release of the political prisoners in India in consideration of the outburst of loyalty which the war has evoked from all parts of India.
- "The petition of editors" for the release of political prisoners.

DAINIK BHARAT  
MITRA,  
Oct. 14th, 1914.

25. The *Dainik Bharat Mitra* [Calcutta] of the 14th October says that the Government of India should act upon Sir William Wedderburn's suggestion and release all political prisoners in India. In England all the political prisoners have been set at liberty, and the Suffragettes on coming out of jail are busy nursing the wounded. In Germany the Kaiser has set at liberty all the political prisoners. In South Africa the Union Government has permitted the return of the deported labour leaders. Under the circumstances if the Government of India does not release political prisoners in India, it will not be acting rightly. One fails to understand why the political prisoners in India should abuse the kindness shown to them by Government when such prisoners in other parts of the world do not do so. At this moment it would be better for the Government to have as many persons on its side as possible.
- The release of political prisoners in India.

HITAVADI,  
Oct. 16th, 1914.

26. The *Hitavadi* [Calcutta] of the 16th October says that the Governor of Bengal has shown great magnanimity by sending letters of condolence to the relatives of the innocent outsiders who have been killed by shots in the Budge-Budge riot. It will, however, be a matter of great satisfaction if His Excellency provides for the indigent families of the deceased.
- "The Governor of Bengal's condolence" with relatives of innocent men killed at Budge-Budge.

MUHAMMADI,  
Oct. 14th, 1914.

27. The *Muhammadi* [Calcutta] of the 16th October, in referring to the Budge-Budge riot, expresses the opinion that the Sikhs went to Canada in order to uphold the rights of Indians generally. It was not at all proper to have interfered so harshly with their liberty of movement on their return to their native land.
- The Budge-Budge Riot.

HITAVADI,  
Oct. 16th, 1914.

28. The *Hitavadi* [Calcutta] of the 16th October concurs with the *Indian Daily News* in holding that the Sikhs who have fled from Budge-Budge should be pardoned by the
- Ibid.*



Government. These fugitives are not ordinary criminals and should not be treated as such. They committed an offence under sudden excitement, and the glory of the Government will be enhanced if it pardons them. Moreover, so long as an enquiry is not held into the whole affair, people cannot say whether they are really guilty of a serious offence.

29. The *Darshak* [Calcutta] of the 16th October says:—

The Budge-Budge Riot.

The people of the country will be highly grateful to the Government if, forgetting the blunder which was committed by the rioters at Budge-Budge, it expresses its sympathy with the families of the people who were killed in the riot. It will prove the greatness and magnanimity of the Government and at the same time prevent a spread of false and wild rumours. Besides this, all India will thank the Government if it provides for the families which have lost their sole earning members in the riot. The Indians will undoubtedly help the Government with money for this purpose. The Sikhs who have been arrested after the riot are surely repenting their conduct. They will ever remain the most loyal subjects of the Government if they are treated kindly and leniently.

30. The *Dainik Bharat Mitra* [Calcutta] of the 17th October says:—

The Budge-Budge Riot and Government.

We are very much gratified to learn that Lord Hardinge has been pleased to appoint a Commission composed of official and non-official members to enquire into the circumstances attending the Budge-Budge riot. It would have been better if some untitled Indian gentleman had found a place on the committee; but we are satisfied with the composition of the Committee even as it is.

31. Referring to the appointment of a Committee to enquire into the Budge-Budge affair, the *Nayak* [Calcutta] of the 17th October says:—

"Ferment."

We do not know how this enquiry will be conducted by this committee, but it is necessary for us to put a few questions now:—

(1) Which party did first open fire at Budge-Budge? And why did it open fire?

(2) It is rumoured everywhere that on the platform of the Budge-Budge station an English official kicked a Sikh of position in the gang. Is this rumour true? If not, it is necessary that it should be contradicted without delay. For it has spread far and wide, and many Sikhs and up-countrymen believe it.

The committee has been excellently constituted. All its members are generous and truth-loving men. Hence we hope that its enquiries will lead to the disclosure of the truth, the punishment of the offenders and the proper punishment of those men through whose fault the scandalous incident occurred. We request that the committee should publicly take the deposition of the men who were present at the place of the occurrence and of those who were wounded. The Sikhs who have been arrested and are now in *hajat* should be released and assured of safety, and then their deposition should be taken. Gurdit Singh should be sought out and his deposition also taken in public. Why has a hue and cry been issued against him? And why have the other Sikhs, who fled, wounded or otherwise, from Budge-Budge after the riot, been hunted down like dogs and jackals and arrested?

We have no grudge against the Government or the Government's policy of administration. We are fired with rage by the conduct of individual officers only who are headstrong, foolish and arrogant. All the wrongs and oppressions which have occurred in Bengal since the partition of this province up to the present time are the results of individual arrogance. It is, however, a matter of pity and regret that very often the disgrace falls on the Provincial Government or the Government of India through its solicitude to save its favourite officers. It is hoped that nothing of the kind will happen on the present occasion.

32. The *Hitavadi* [Calcutta] of the 16th October prays for an enquiry

"A white man's deed"—The Superintendent of the Campbell Hospital.

into the allegation against the Superintendent of the Campbell Hospital to the effect that recently he causelessly assaulted the Resident Medical Officer attached to the Hospital.

DARSHAK,  
Oct. 16th, 1914.

DAINIK BHARAT  
MITRA,  
Oct. 17th, 1914.

NAYAK,  
Oct. 17th, 1914.

HITAVADI,  
Oct. 16th, 1914.



**SANJIVANI,**  
Oct. 18th, 1914.

33. Referring to the proposed splitting up of the Mymensingh district, the *Sanjivani* [Calcutta] of the 15th October writes:—

The future of Mymensingh.

That Mymensingh, once so very strong and powerful, will now be a very small district, is a thing that makes one sad even to think of. Men who were once connected with us will henceforth be strangers.

**DAINIK CHANDRIKA,**  
Oct. 16th, 1914.

34. The *Dainik Chandrika* [Calcutta] of the 14th October is glad to learn that the Government of the United Provinces will soon introduce new rules regarding *Shikar* in the

*Shikar* in Brindaban.

locality of Brindaban.

**MOSLEM HITAIISHI,**  
Oct. 16th, 1914.

35. It was given out, writes the *Moslem Hitaishi* [Calcutta] of the 16th October, that Government would help the cultivators in the present jute crisis. But how and when the help will come is not yet known.

Government's help to jute cultivators.

**MOSLEM HITAIISHI,**  
Oct. 16th, 1914.

36. The *Moslem Hitaishi* [Calcutta] of the 16th October says:—

Prices of woollen goods.

It is certain that in the approaching winter dealers in woollen goods will raise their prices on the plea of the interruption to the import business. But as a matter of fact there is a sufficient stock of woollen goods in the market for the season. The attention of the Government is drawn to the matter.

**BYABASHA O BANIJYA,**  
Bhadra, 1331 B. S.

37. Babu Santosh Nath Set, in his article on "the ghee trade" in the *Byabasha O Banijya* for Bhadra, 1331

"The ghee trade."

B. S. urges the Government to stop by legislation the sale of adulterated ghee, mustard oil and milk.

**MUHAMMADI,**  
Oct. 16th, 1914.

38. The *Muhammadi* [Calcutta] of the 16th October joins its contemporary the *Musaimin* in lamenting the fact that out of 24 new promotions to the rank of Deputy Superintendent of Police, only one happens to be a Moslem, and similarly out of 25 new appointments as Inspectors, only one is a Moslem. Again, it is impossible for a Moslem Kanungo to rise to a Sub-Deputy Collectorship and to a Deputy Collectorship. It is all very regrettable.

"Service."

#### V.—PROSP.CTS OF THE CROPS AND CONDITION OF THE PEOPLE.

**BANGAVASI,**  
Oct. 17th, 1914.

39. The Narayanganj correspondent of the *Bangavasi* (Calcutta) of the 17th October says that severe distress is beginning

Distress in Narayanganj

to be felt among the cultivators and middle class men in Narayanganj and the neighbouring villages. The Government is trying to relieve the distress of the cultivators by getting their jute sold and advancing them *taccavi* loans. As regards the middle class, it is rumoured that some people have even been driven by starvation to commit suicide. An enquiry is urgently needed into the matter. It should also be considered whether relief works ought to be opened or not.

**SAMAY,**  
Oct. 16th, 1914.

40. The *Samay* [Calcutta] of the 16th October publishes a letter from Pabna, complaining that the local peasants are

Prices in Pabna.

in acute distress because of the interference with the jute trade caused by the war and some of them have taken to looting the houses of the richer people. Prices of articles are in all cases higher than those prevailing in Calcutta.

#### VI.—MISCELLANEOUS.

**BASUMATI,**  
Oct. 17th, 1914.

41. The *Basumati* [Calcutta] of the 17th October writes how the *Times'*

"Trouble in the publication of news."

correspondent at Amiens lately wrote to his paper that practically the entire British army had been destroyed in the struggle round Mons. The report created the utmost public sensation in England and the matter came up before Parliament. It was officially declared to be false, but the *Times* pointed out in self-defence that its correspondent's account had been passed by the Press Bureau with some amendments. The matter ended there, but the



Ministers declared that papers publishing news of this kind again would be severely punished.

The article continues:—The *Times* in England is a powerful newspaper in a free country. That is why it was let off so easily after publishing such alarming but false news. Had any newspaper in this country published such an item of news, just think what its fate would have been. What the *Times* had said in self-defence, however, imputes some carelessness to the Press Bureau. Why did the Press Bureau permit that news to be published? Anyway, in no paper whatever in England are false or exaggerated reports like this being now published.

42. The *Muhammadi* [Calcutta] of the 16th October writes:—

The *Indian Daily News*, and Turkey.

Is it a fact that every Englishman should be reckoned as our ruler? Else why should the editor of the *Daily News* speak of us as "our Indian Moslem subjects"? This *Daily News*, which is priced at a double price, same as our price, in the article it has written regarding the "Goeben" and "Breslau," insinuates: "Seize rascally Turkey by the throat! Since the fellow wants to imitate Germany and create unrest among our Indian subjects, the question ought to be finally settled." That is to say, let us see who does what or can do what. It is something good amidst evil.

We have to feel this annoyance which deeply affects us.

43. The *Calcutta Samachar* [Calcutta] of the 16th October refers to the

"Strange rumours."

rumour in Bombay reported by the *Empire* newspaper that bombs will be dropped there from above, that two German cruisers have arrived there and that there will be dropping of shells from them there as in Madras, and remarks that the "wiseacres" in Calcutta have improved upon this by giving wide currency through the city to a rumour to the effect that Bombay has been ordered to be evacuated within 24 hours.

44. The *Calcutta Samachar* [Calcutta] of the 16th October says that

The duty of the newspaper.

ignoring the position of newspapers in India as an intermediary agent between Government and the people, explaining to each the aims and ideals of the other, the Government has thought fit to enact the new Press Act which has muzzled the Press altogether. The consequence of this has been that the newspapers are afraid of writing the truth. To give an illustration, the papers are desirous of contradicting the various rumours which are floating about in this country; but any attempt on their part to do so is met with derision.

The actual position of the newspapers in this country is that they do not enjoy the confidence of either the people or Government.

45. The *Nayak* [Calcutta] of the 16th October has the following:—

"What are we?"

We are not thorough loyalists. We respect laws and regulations. To the English, our sovereign's nation, as a nation, we give the position of gods, we respect all orders of the ruling community with bowed heads; if necessary, we work as spies also for the Government; we make sufficient efforts to cause the detection of mean hypocritical sycophants—only we are not pure loyalists. Our hunger prevents us from being such unalloyed, salaam-giving, and durbar-decorating loyalists as we could have been had Lord Carmichael subscribed to 25,000 copies of the *Nayak* and paid us 2½ lakhs of rupees, or had he given us a jagir with an annual income of Rs. 12,000, and thus made us men of independent means. Still we are opposed to sycophancy, opposed to Babuism, opposed to hypocrisy, opposed to discussing politics. High officials of the Government have never maintained us in the manner in which they maintain the double-faced, siren-like, double-shotted loyalist Babus. Consequently, we have to write now and then things such as sell, and that is why we have to say that we are not pure loyalists.

46. The *Dainik Chandrika* [Calcutta] of the 17th October says:—

India's loyalty and educated Indians.

The spontaneous outburst of loyalty from all parts of India immediately after Germany's proclamation of war against England has surely astonished and disappointed the Germans. Germany now feels that whatever faults the English Government may have in India, the Indians are grateful to it for the benefits they have derived from it and are willing to remain under it

MUHAMMADI.  
Oct. 16th, 1914.

CALCUTTA SAMACHAR.  
Oct. 16th, 1914.

CALCUTTA SAMACHAR.  
Oct. 16th, 1914.

NAYAK.  
Oct. 16th, 1914.

DAINIK CHANDRIKA.  
Oct. 17th, 1914.



for ever. The Indians believe that when the time will be ripe, it will give India the colonial form of self-government. None of the other Powers in the world can approach the English in generosity and large-mindedness. Even Sir Valentine Chirol says:—

“The response of our Indian Empire may indeed well give cause not only for immediate thankfulness and pride, but also for confidence and hope in the future. Comradeship in arms will bind Englishmen and Indians close together on the battlefield, and in India and in these islands the sense of a common danger met by a common effort will strengthen that community of interests and of sentiments which seemed of recent times threatened by an artificial growth of mutual suspicions. The whole question of the position of India and of Indians in the British Empire will be approached in a broader and more generous spirit when our Indian princes and our Indian Army have stood shoulder to shoulder through this war with British officers and British men drawn from our most distant Dominions as well as from these islands.”

This is no doubt hopeful for the Indians from the point of view of their interest. But we believe that it is the Indians' gratitude and partiality for the English which is leading them to the glorious path of loyalty. It is a matter of great regret, however, that carping and irreconcilable Anglo-Indians are still doubting their loyalty. One of them has written that it is the uneducated masses in India who are really loyal and not the educated Indians. This foolish Anglo-Indian and others like him fail to realise that the educated Indians are the backbone of the Indian Empire and that it is they who are diligently guiding the crores of illiterate fanatical and superstitious Indians along the right path. The educated Indians are loyal to the English and prepared to shed their blood for them, if only for the peace, security and prosperity which English rule has brought to them.

MUHAMMADI,  
Oct. 16th, 1914.

47. The *Muhammadi* [Calcutta] of the 16th October has the following:—

The British Government and the Indian Moslem community.

Since the outbreak of the present war in Europe the attention of Government and the English people has been specially drawn to the Indian Moslem community. Apart from Englishmen, many people, friends or foes, are now, on various pretexts, inquiring into their condition and expressing opinions of various kinds, each according to his own knowledge and judgment. The results of such inquiries so far as they have been published in the press are mostly shortsighted and full of various mistakes. Men tormented by hunger and utterly resourceless, who conduct their newspapers simply as a business, will say in a few words that Indian Moslems regard His Majesty King George V like the Sultan of Turkey, as worthy of the highest reverence and as their spiritual leader; that British rule and Moslem rule are the same so far as Moslems are concerned. They will also say that the calumnies of discontent which are circulating regarding Indian Moslems are utterly false; if war breaks out between Turkey and the British Government, all Moslems will be prepared to take up arms against Turkey, and so forth. Farsighted Government officers and experienced Englishmen are well aware that there is very little relation between the highly coloured exaggerations of these sycophants and truth. Nevertheless, we find that it is these which apparently please them.

What can be more a matter of sorrow than that one who is the leader of, and is ardently devoted to, a class of men who are really by no means seditious or rebellious, who know how to uphold duty and the dignity of truth, who do not want by drawing a bandage of flattery over real boils on the body politic to let them be converted into ulcers, who protest in order to secure reform, who express discontent in order to secure permanent peace and contentment and who are not prepared at any and every provocation to sacrifice justice, morality and manliness—that such a one should be regarded by officials as an extremist, a seditious man? Officials ought to know that many wide and tempting paths of sedition and secret conspiracy were opened out before so-called extremist Moslems; had they sought the destruction of British rule, they could have advanced along those paths easily and unhindered; but it has been clearly proved by experience that they have nothing whatever to do with weakness and low conspiracies—if they had they could have thrown dust in the eyes of the public by beating the drum of loyalty with their lips.



In the newspapers we read that the Germans are circulating officially and non-officially everywhere, at home and abroad, reports to the effect that the Indian Moslems are exceedingly disaffected towards and intensely annoyed with the British Government; that secret emissaries of Turkey are wandering about all parts of India, and are being received by the people of the country with extreme cordiality; and that if war breaks out in Egypt, the Government of India will not be able to despatch troops, therefore it has become difficult enough for them to defend India itself, and so forth.

The sycophant will say with thrice repeated emphasis that these are all false; that all these statements of the rascally Germans are false, every letter of them, that Moslems never had, do not have, and never can have, any complaint to make against the British Government. That is their way of solving the whole difficulty. But unhappily, we cannot with one breath commit ourselves to so many statements. Until we are throttled by some violent hands, we shall distinctly say that a part of Germany's statement (above-mentioned) is utterly false and another part is exaggerated. As regards the despatch of troops from India, we can say that this supposition of Germany is utterly mistaken. The Government of India will never be put to the trouble of maintaining troops in this country in order to keep the Indian population under control. And if, as a matter of fact, the 60 millions of men and women in Bengal rise in rebellion at the same moment, even for that emergency more troops will not be required than 8,000 police constables. It is not also the whole truth to say that secret Turkish emissaries have come to India and have been cordially received everywhere. No secret Turkish emissary came to this country, but certain Turkish delegates on behalf of the Red Crescent Society and one or two Turkish gentlemen came here as tourists and everybody accorded them a cordial reception, but Indian Moslems did not join in any conspiracy with Turkey and there are no grounds existing for such conspiracy either. Indian Moslems are well aware that even after a thousand years of conspiracy with Turkey, the troops of Anatolia will not be able to establish Moslem dominion in India, that by the grace of the European sovereigns Turkey is now in her last gasp, and that it is difficult enough for Turkey to save the remnants of her Empire. So this statement of Germany also is utterly false. Then as regards the discontent of the Indian Moslems with the British Government, Germany's statements in this connection though exaggerated are not utterly and wholly false. From the commencement of the Tripolitan war, till the close of the Balkan war, the British Government participated in certain acts which have afforded ample grounds for complaint by the Moslem community. Leaving it to officials to decide whether or not every one of those grounds may be stated to have been a justifiable ground for complaint, we refrain from discussing them in detail. For both Government and educated Moslems are well aware of everything regarding those causes, so at this critical moment we do not think it proper to refer to them again. Under the circumstances, none but the biggest liar will maintain that, for these reasons, the Indian Moslems are not in some measure dissatisfied with the British Government. But these are merely complaints. It is true that as loyal subjects they occasionally feel these causes of complaint very keenly, but they are never seditious. For they are well aware that after the end of British rule, they will not be able to maintain their national existence in India unimpaired even for an instant.

48. The *Muhammadi* [Calcutta] of the 16th October has the following:—

"Turkey and England." From the beginning of the war, Turkey has been repeatedly proclaiming her neutrality. Nevertheless, the question has arisen, supposing that Turkey joins the war, that is, sides with Germany, what will the Indian Moslems do? Many people are being caught tripping in the attempt to find a way out of this most serious dilemma. One class of men imagine that perhaps the Indian Moslems will in that case create a most serious trouble and annoy the officials, or, in other words, they will not shrink from acting inimically towards Government to the best of their power. Another set of men think or at least they give out that if Turkey joins the war in support of Germany, Indian Moslems will get seriously incensed with her and will come forward with all their strength to help Government against Turkey, and so on. But in the interest of truth we

MUHAMMADI,  
Oct. 16th, 1914.



must say that the ideas and declarations of both these sides are utterly worthless.

In order to understand this question thoroughly, we must first of all see in what light Moslems view the Sultan of Turkey and what is the reason therefor. Everybody is aware that the Moslem community is split up into various large and small sects of various kinds, that various kinds of mutual difference and discord exist among these sects, but that they universally regard the Sultan of Turkey as their spiritual leader and Khalifa and Government, if it makes inquiries, will learn that in different parts of the world, in hundreds of thousands of mosques, every Friday, before the weekly prayers, this acknowledgment of his authority is proclaimed in the addresses (Khutbas) of the priests. There are ordinances in their sacred works which make them feel bound to acknowledge the authority of the Sultan over themselves. Furthermore, Moslems revere and honor him also as the protector and ministering servant of Mecca, Medina, Baitul-Makaddas and other holy places. On the other hand, Moslems are attached to Government also. They have never manifested any signs of rebellion or opposition even in the most critical moments; they have clearly proved their faithfulness and we declare firmly that they will continue doing so in the future as well. Moslems constantly pray that there may be no conflict between these two Powers. They have been really reassured by the public statements of England and her allies about keeping Turkish influence unimpaired and by a simultaneous adoption of a neutral attitude in the war by Turkey herself. But a number of English journals are constantly publishing articles regarding Turkey and Egypt which apparently have created a spirit of alarm and unrest everywhere. In particular, the nature of the declarations made in advance by the too devoted sycophants has also upset the Moslem public to some extent. So it has become necessary to solve the abovementioned problem and make the real feelings of the Moslem community known to Government and to the public.

Suppose that the fatal moment has come and, no matter through whose fault, war has commenced between Turkey and England. What are Moslems to do under the circumstances? The one possible and natural reply to that is that, under such circumstances, Indian Moslems will with great self-restraint and firmness continue maintaining their neutrality. They will not be able to do anything for the British Government which may constitute enmity to Turkey. On the other hand, and in complete correspondence with the above attitude, they will not participate in anything done for the Turkish Government which may in the slightest degree constitute an act of enmity towards the British Government. This is the truth and this is natural. Those who have spent even a small part of their lives in the study of human character cannot expect anything more than this from Indian Moslems; if they do, they will never have those expectations realised. Those Moslems who are holding out, or will hold out, expectations of anything more than this should be regarded by Government as most terrible demons of hypocrisy and the most terrible satans of selfishness, for they are deceiving Government and the public with lies.

We have already said that Moslems in India, nay, all the world over, earnestly and constantly pray that there never may be any strife between the British Government and Turkey. Recently, owing to various causes, the conduct of certain English Ministers has not been pleasing to Turkey and to the Moslem community, but nevertheless, save one, no other ground is apparent for the abovementioned strife to begin. That ground is Egypt. The British Government has not permanently occupied Egypt and cannot do so in justice. Since 1862 repeated and distinct declarations have been made on behalf of the British Government that the British occupation of Egypt is temporary, that as soon as practicable they will wholly remove their troops from Egypt. But as a matter of fact, that has not been done. Rather during the war in Tripoli and during the present war, the rights of Turkey over Egypt have been in a manner denied. For this reason, we are afraid lest over this unpleasant matter a conflict may arise between England and Turkey some day or other. That is why it is the humble prayer of the 300 millions of Moslems all over the world that the British Government should carry out its pledges in regard to Egypt and utterly remove this cause of apprehension. Alas! unhappy Turkey, which



has always loved peace, and lost everything she was possessed of in the conflict of selfish European political interests. The histories of the Balkans and the Turkish States in Africa still keep awake the memories of those cruel stories. Let England, the foremost of Moslem States, restore to Turkey her Egypt and save her and the whole Moslem world from future trouble and apprehension.

49. The *Nayak* [Calcutta] of the 14th October writes:—

A rumour about Turkey having joined Germany.

The latest rumour circulating in Calcutta is that the Turks have joined the Germans. It owes its origin probably to the reports about German guns having been mounted on the shores of the Dardanelles and the Bosphorus. We request our Moslem brethren not to be swayed by these reports.

50. The *Muhammadi* [Calcutta] of the 16th October in referring to the war remarks:—

Items about the war.

Austria is sustaining a series of defeats and Petrograd is full of hundreds of thousands of Austrian prisoners.

English newspapers say that Turkish emissaries have lately been at work in Egypt poisoning local public opinion against the British and their allies. Some people imagine that Turkey may go the length of trying to recover Egypt by taking advantage of the present international situation. That does not seem to us a possible task for Turkey to achieve at the present moment. And the British have on their part taken adequate steps to guard their position of predominance there.

The stories of huge captures and immense defeats inflicted by Russia on her enemies during this war are of the same nature as those with which Russia amused the public during the Crimean and Japanese Wars also. People will know how to estimate them at their true worth.

51. The German Government, writes the *Dainik Chandrika* [Calcutta] of the 18th October, tried to incite the Americans against England by calling the Indian contingent a "Savage Bengal Cavalry" and protesting against its use in a war between Europeans.

"Lost to all sense of shame and ignominy"—the German Government calling the Indian soldiers savage.

Behind this move on the part of the German Government, we see its fear of the highly-trained and chivalrous Indian soldiers. Although every German is a soldier, he has not the training which the English regular army gets. It is simply the vastly superior numerical strength of the German army which is preventing the English and the French from driving it to the gates of Berlin like a flock of sheep. The Kaiser depended on the numerical strength of his army, so that now the despatch of Indian troops to the arena of war has made him afraid. As regards the propriety of using "Savage" Indians against white men in the war, the *New York Herald* has given a fitting reply, saying that the Indians belong to the same Aryan family as the Germans and that "It is now too late to draw this colour line in war." Did the Kaiser forget the barbarity of his own soldiers before calling the Indian soldiers savage? Civilised America has understood who is a savage—the Indian soldier or the German soldier.

52. The *Nayak* [Calcutta] of the 16th October writes:—

The Germans and the Kaiser.

Have the Germans many lives? They are dying in large numbers and still their strength is not diminishing. They are coming in hordes and increasing the toll of death. The Kaiser and his sons and relations have personally taken the field. The Kaiser seems to be anxious to follow the example of Ravana\* in everything. Most probably his fate will be like that of Ravana whose one lakh sons and one and a quarter lakh grandsons were all killed.

\* The ten-headed demon in the Sanskrit epic, the *Ramayana*.

53. The *Dainik Chandrika* [Calcutta] of the 13th October recounts the various horrible outrages by German soldiers engaged in the present war in an article under the heading noted in the margin. Reference is made to the Report of the Belgian Commission of Enquiry into these outrages and specific mention is made of cases of female honour violated, of persons of both

"The Huns of the 20th century."

NAYAK,  
Oct. 16th, 1914.

MUHAMMADI,  
Oct. 16th, 1914.

DAINIK CHANDRIKA,  
Oct. 18th, 1914.

NAYAK,  
Oct. 16th, 1914.

DAINIK CHANDRIKA,  
Oct. 13th, 1914.



sexes having been bayoneted and then roasted alive, of people having been mutilated and of arson and pillage generally.

**BANGAVASI,**  
Oct. 17th, 1914.

54. The *Bangavasi* [Calcutta] of the 17th October says that not only the Kaiser but many German Generals do not consider the British army as a factor to be counted with in the war. They are now praising the French army and generalship. It is Germany's grudge against England which is leading to this sort of behaviour on the part of the Germans. But then these very Frenchmen have been charmed by the bravery and heroism of British troops.

**SANJIVANI,**  
Oct. 15th, 1914.

55. The *Sanjivani* [Calcutta] of the 15th October writes:—  
Nature and human intelligence had combined to make Antwerp impregnable. But nevertheless it has surrendered to the Germans who stand to gain by it so far that it secures the safety of the rear of their army operating in France.

**DAINIK BASUMATI,**  
Oct. 13th, 1914.

56. The *Dainik Basumati* [Calcutta] of the 13th October writes:—  
The unexpected has happened. Antwerp has fallen into the hands of the Germans after only a few days' bombardment. The occupation of Antwerp will be of great advantage to them. But the British Government can never permit Germany to remain in permanent possession of such a position near the sea. It may be hoped that the British army using British Naval guns will soon be able to dislodge the Germans.

**MUHAMMADI,**  
Oct. 16th, 1914.

57. The *Muhammadi* [Calcutta] of the 16th October refers to the utterly unexpected nature of the fall of Antwerp. It is a great pity that the Allies could not come to the help of Belgium in the hour of her sorest need, though, of course it has to be recognised that circumstances prevented them from doing so. Yet another matter to be sorry for is, that Antwerp in German occupation is like a loaded pistol levelled at the head of England. But, of course, there is no reason for despair, however grievous the present defeats may be.

**NAYAK,**  
Oct. 14th, 1914.

58. The *Nayak* [Calcutta] of the 14th October has a leading article of which the following is a full summary:—  
"The husking machine comes down in one village and a pain is felt in the head in another village."  
The fall of Antwerp has filled our Babus with the deepest anxieties and worst forebodings. We have been slaves for a thousand years and we have no real knowledge of modern Europe. What do we know of her political problems, her scientific exploits, her modern warlike appliances? All that we do know is to imitate servilely European ways and to play apish pranks before our countrymen in European costume. We cannot possibly conceive how or why the fall of Antwerp hurts our interests. What then is the use of unnecessarily aggravating the public alarm, and creating a panic among the masses?

In order to illustrate the utter lack of connection between two events, there is a saying in Bengali about the absurdity of King Ravan of Lanka dying and Behula weeping and putting on the widow's weeds in consequence. Ravan is mentioned in the Ramayan and the masses are familiar with his name. So if Ravan dies, it may be permissible for our Behula of Ballyganj to put on the widow's weeds. But Antwerp is an utterly foreign name to our people. They have not the least idea as to the part of the world where it is. It cannot make much difference to them whether it is the Germans or the monkeys who possess themselves of it. India where we live continues to remain ours; we go on governing it under the supreme control of the English. All the officers from the chaukidar to the Deputy Magistrate are recruited from our own ranks. Whether the country is being benefited or injured, it is we, Hindus and Moslems, who are responsible therefor. The English from their position of supreme control are defending the country, signing the official papers, leading the joyous, merry and irresponsible life of pampered darlings, occasionally even going the length of flitting about from bower to bower and enjoying a dance. The English exercise unchallenged sway in India and it will be no exaggeration to say that there is no ruler in Asia to equal them in power. Neither China nor Tibet nor Kabul nor Tartary nor Turkey can now penetrate into India.



So what need we be anxious about? What if Europe is destroyed? What if Germany and Austria and Belgium are destroyed? What does it matter to us if these states fated to be destroyed are utterly destroyed? India, which is our home, is a land which can yield to us all that we may possibly desire; she is a goddess endowed with all the sources of wealth. If we can attain to real manhood, we can obtain from India all that is really worth living for in this life, and pass our days in the utmost happiness. What business have we to puzzle our heads about Europe or America? Perish Europe, perish Germany, perish the war!

There is of course the fact that our ruling race, who by the dispensation of Providence are acting as Chobdars (mace-bearers) to our land of India, as gardeners of this garden of paradise are, by a stroke of evil destiny, intimately connected with Europe. But we invite our King-Emperor to come over with his whole family and people and make Delhi his Capital, so that we may have no further cause for any anxiety whatever about the outside world. India may have a large population of her own already, but she can nevertheless make room for the extra 40 or 50 millions from the British Isles. India can easily assimilate these as in the past she assimilated countless races like the Sakas, the Huns, the Tartars, the Pathans, the Yavans, the Moghuls, etc. So we invite our beloved Monarch to come over to Delhi, cutting off all connection with sinful Europe. That will be to his good, and we too shall then be spared all unreasonable anxieties about matters which do not concern us in the least.

59. The *Dainik Bharat Mitra* [Calcutta] of the 18th October says:—Our countrymen will be highly gratified to learn that several of the Rajas and Maharajas who have gone to France with the Expeditionary Force have been gazetted honorary colonels and captains, because up till now no Indian has been given a commission in the Indian Army.

Indians in the Army.

DAINIK BHARAT  
MITRA.  
Oct. 18th, 1914.

60. While expressing satisfaction at the opening of a fund in England for the benefit of Indian soldiers engaged in the war, the *Hitavadi* [Calcutta] of the 16th October is astonished at the high praise given by Lord Curzon to the character of the Indians and the Indian troops, and asks if His Lordship is the same man who once ruled over India as its Viceroy.

HITAVADI,  
Oct. 16th, 1914.

61. The *Muhammadi* [Calcutta] of the 16th October emphatically denies the allegation made in certain quarters that Moslems are not adequately contributing to the various War Relief Funds. It may be that the same enthusiasm may not be visible now among Moslems as during the Turkish war, but then Turks were of the same race and religion with us and Turkey had nobody else to help her but Moslems and she was fighting in defence of the Moslem faith. Moreover, the present war has hit Moslems the hardest; the Moslem peasant who contributed to the help of Turkey now stands in need of relief himself.

MUHAMMADI,  
Oct. 16th, 1914.

62. The *Hitavadi* [Calcutta] of the 16th October has the following:—

"Suicide."

Our Shastras say that to indulge in self-praise amounts to committing suicide. We are, therefore, ashamed at seeing the English newspapers indulging in too much self-praise. The dominions of the English extend over the whole world. The whole world understands that the English are heroes. And it is because they are so, that by dint of heroism they are proving the truth of the great saying,— "The earth is for the enjoyment of heroes." But why are they to-day degrading themselves by trumpeting stories of their own heroism?

HITAVADI,  
Oct. 16th, 1914.

63. The *Hitavadi* [Calcutta] of the 16th October is glad that Mr. Gokhale has recouped his health and will soon return to India. The courage and independence he has shown in refusing a title from the Government has raised him in the estimation of his countrymen.

HITAVADI,  
Oct. 16th, 1914.

64. The *Calcutta Samachar* [Calcutta] of the 16th October says:— The thoughtful section of the Hindu and Musalman communities are discussing whether it would not be a good thing if a lot of money were not squandered on *Korbani* this

The coming Korbani day.

CALCUTTA SAMACHAR,  
Oct. 16th, 1914.



year and the saving thus effected were contributed to the relief fund. If this be done, cow-killing will decrease to some extent and there will not arise any cause for the creation of ill-feeling between the two communities. We shall be gratified if action is taken accordingly.

DAINIK BHARAT  
MITRA,  
Oct. 18th, 1914.

65. The *Dainik Bharat Mitra* [Calcutta] of the 18th October suggests that in view of the cessation of exports from Germany and Austria, Government should take the initiative in the matter of starting certain industries, as it can do so at a comparatively low cost.

BYABASHA O BANIJYA,  
Bhadra, 1321 B. S.

66. The *Byabasha O Banijya* for *Bhadra*, 1321 B. S., in an article on "Degeneration of cows and our struggle for existence" makes the following remarks:—The improvement of agriculture is impossible without the preservation of cows. We find no earnest effort in that direction either on our part or on the part of the Government. Our commerce is in the hands of foreigners.

The cultivators have given up the cultivation of paddy and have taken to the cultivation of jute and think they are growing rich thereby. But it is a mistake to think that the prosperity of a nation depends upon the quantity of money it possesses. It is necessary to impress this truth on the minds of the cultivators.

The country is growing poorer day by day and cows which are the chief stay of agriculture are running to destruction. But we pay no heed to this. For want of cows' milk our babies are fed with milk brought from Europe packed in tins and full of microbes. The result is that infant mortality is unusually large in this country. As a remedy for all these evils, schools should be established to teach people how to start industries involving a small outlay of capital and to manufacture articles of trade. Primary education should also be imparted to boys of the agricultural classes.

BYABASHA O BANIJYA,  
Bhadra, 1321 B. S.

67. Referring to the degeneration of and appalling decrease in the number of cows and the consequent scarcity of pure milk, the *Byabasha O Banijya* for *Bhadra*, 1321 B. S. advises the people of the country, the societies for the preservation of cows and also native princes to make a combined effort to move the Government to take the necessary remedial measures in this direction. Government is sure to pay heed to their representation, considering that legislation of this kind exists in almost all the countries of the world.

NAYAK,  
Oct. 18th, 1914.

68. The *Nayak* [Calcutta] of the 18th October says that the Bengalis are good for everything only so long as there is a master above them, and can also run along beaten paths. Unity is a thing which is foreign to the Bengali character. Bengalis speak loudly of their unity, but in reality they are most disunited among themselves. They are all self-sufficient, everybody being the leader and having none to follow. They speak of principles, but they have none. In their hunt for money they care neither for religion nor for any other thing on earth. So much for the Babus. Those, however, who have not turned Babus are unostentatiously earning their livelihood and making money by trade, are contented and follow the old traditions of a Hindu joint family. They do not know sedition, have no concern with bombs and revolvers and never commit theft or dacoity. They do not know what is meant by the separation of judicial and executive functions, have no sympathy with political agitation and never contradict men in authority. It is they who are still keeping the Bengali nation living. It has become necessary to say all this, because if the University continues to pass students in such large numbers as it has been doing for some years past, the country will be ruined, for how will it be able to supply luxuries to all those educated Babus?

K. C. DE,  
General Press Censor, Bengal.

BENGALI TRANSLATOR'S OFFICE,  
The 24th October, 1914.

B. S. Press—26 10 1914—611X—187—A. H. E.



REPORT (PART II)  
ON  
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL  
FOR THE  
Week ending Saturday, 24th October 1914.

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED  
AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.**

[As it stood on 16th June 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika" (N.)	Calcutta	Daily	Mati Lal Ghosh, age 60, Kayastha	1,400
2	"Ananda Mohan College Magazine." (P.)	Ditto	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N.)	Ditto	Daily	Surendra Nath Banarji, age 68, Brahmin	4,500
4	"Calcutta Spectator" (N.)	Ditto	Weekly	Lalit Mohan Ghosal, age 40, Brahmin	500
5	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Mitra, Kayastha	300
6	"Collegian,"	Ditto	Fortnightly	Nripendra Nath De, age 37, Kayastha	1,000
7	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, age 46, Hindu Baidya	500
8	"Darjeeling Mail" (N.)	Darjeeling	Weekly	Rajendra Lal Sen, Hindu Satgope, age 30.	300
9	"Dawn and Dawn Society's Magazine." (P.)	Calcutta	Monthly	Satish Ch. Mukharji, age 52	600
10	"East" (N.)	Dacca	Weekly	Mohim Ch. Sen, age 61, Brahmo	300
11	"Habul Matin" (English edition.) (N.)	Calcutta	Do.	Saiyid Jel'al-ud-din, age 61, Muham- madan.	1,000
12	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, age 45, Kayastha	4,500
13	"Herald" (N.)	Dacca	Daily	Priya Nath Sen, Hindu, Baidya	2,000
14	"Hindu Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, age 46, Kayastha	1,000
15	"Hindu Review" (P.)	Ditto	Monthly	Bipin Ch Pal, Hindu, Teli, age 49	700
16	"Hindu Spiritual Magazine." (P.)	Ditto	Do.	Mati Lal Ghosh, age 60, Kayastha	400
17	"Indian Empire" (N.)	Ditto	Weekly	Shashi Bhusan Mukharji, age 56, Brahmin.	2,000
18	"Indian Express" (P.)	Ditto	Monthly	Purna Ch. Basu, age 60, Hindu Kayastha	250
19	"Indian Messenger" (N.)	Ditto	Weekly	Pratab Ch. Som, Brahmo, age 51	650
20	"Indian Mirror" (N.)	Ditto	Daily	Satyendra Nath Sen, Hindu Baidya, age 35.	1,200
21	"Indian Nation" (N.)	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 30	800
22	"Indian Royal Chronicle" (P.)	Ditto	Monthly	Shamlal De, age 46, Hindu Subrana- banik.	Unknown. A few copies published at times.
23	"Industry" (P.)	Ditto	Do.	Kishori Mohan Banarji, age 35, Hindu Brahmin.	1,000
24	"Modern Review" (P.)	Ditto	Do.	Rama Nanda Chatterji, Brahmo, age 59	2,000
25	"Mussalman" (N.)	Ditto	Weekly	M. Rahaman, Muhammadan, age 33	1,500
26	"National Magazine" (P.)	Ditto	Monthly	Kali Prasanna De, age 66, Hindu Kayastha.	500
27	"Pilgrim" (P.)	Ditto	Do.	Upendra Nath Basu, Brahmin, age 43	500
28	"Regeneration" (P.)	Ditto	Do.	Abinash Ch. Ray, Brahmo, age 35	200
29	"Reis and Rayyet" (N.)	Ditto	Weekly	Jogesh Ch. Datta, age 63	350
30	"Review" (P.)	Ditto	Monthly	Jogendra Rao Bhagawan Lal, age 32, Brahmin.	1,000
31	"Telegraph" (N.)	Ditto	Weekly	Satyendra Kumar Basu, age 36, Brahmin	1,200
32	"Unity and the Minister" (N.)	Ditto	Do.	M. N. Basu, Brahmo	400 to 500
33	"World and the New Dispensation." (N.)	Ditto	Do.	Mohim Ch. Sen, Brahmo, age 60	400
34	"World's Messenger" (P.)	Ditto	Monthly	Sundari Kakhya Ray, Hindu Mahisya, age 27.	400
35	"World's Recorder" (P.)	Ditto	Do.	Kali Pada De, Kayastha, age 48	2,700

*Notes.*—(1) (N.)—Newspapers.  
(P.)—Periodicals Magazine  
Papers shown in bold type deal with politics.







## II.—HOME ADMINISTRATION.

## (a)—Police.

596. It would be useless to deny, writes the *Calcutta Budget*, that there

CALCUTTA BUDGET,  
17th Oct. 1914.

The urgent need of forming town guards.

is panic abroad—serious panic, which has given the metropolis the air of a deserted city, and the pity is the panic has not been allayed, but continues much as before. It is incumbent, therefore, on the authorities and the popular leaders to unite and put a stop to this undesirable state of things. The circulation of wild rumours contributes largely to the creation of panic, the apprehension of disturbances and the probable insecurity as also of honour, life and property. Some time ago a *communiqué* was issued stating that there was hardly any apprehension of danger from the unemployed lower classes and the mill-hands. But the *Bakr-Id* is close at hand, and Calcutta has not yet forgotten the last riot. There is thus some reason in the apprehension felt by the nervous and the timid. The *communiqué* issued by the Inspector-General of Police eulogising the conduct of the police in connection with the Budge Budge riot and expressing his satisfaction at the quick and prompt mobilisation of the police, is also reassuring, yet the public apprehend that in the event of serious outbreaks, say, at different quarters, it would be hardly possible for the police so adequately to meet it as to prevent any disastrous or undesirable result. True, the Barabazar quarter is now protected by a squad of ten volunteers; but the residents—those who are left—do not consider the number adequate to the purposes of protection. Experience has taught the people, the journal goes on to remark, that the young men of Bengal, if they are permitted to help in the maintenance of peace and order, are fully able to afford protection. The people place more reliance on these than on the police even, because of the fact that the young men have much greater personal interest in the avoidance of disorder. The agitation for the enrolment of Bengalis as volunteers to help the regulars in the field of battle was confined to the educated classes, and more strictly to that section that dabble in politics. The general public have only a distant interest in the question. But when it concerns internal peace and order, every section of the people, from the highest to the lowest, are keenly alive to it. It is for these reasons that the paper urges it on the attention of the responsible rulers not to lose a moment in publicly calling for volunteers to serve as town guards and put them to some sort of training. The educational institutions have for several years been giving lessons in drill; and thus thousands of young men, both Indian and Anglo Indian, are available, who, with a little training, would do equally well with University cadets in Western countries. A single *communiqué* or notification in the Gazette and the Press would at once find thousands of recruits who might be examined and enrolled. Respectable people of maturer ages would not be lacking to take charge of these youths, and the various police-stations may, without difficulty, be appointed headquarters. No expenditure need be made, save that of furnishing the volunteers or guards, or whatever designation may be given to them, with weapons and uniforms which, however, need not be placed unreservedly in their hands but should be kept under proper custody. Even in this matter, the journal can assure the rulers, the citizens would themselves eagerly meet whatever demand might be made of them. There is reason to believe that the rowdy section of the lower classes are not altogether inactive. The *goondas* of Ganratolla, Mechuabazar, Mirzapur, Entally, etc., all have an interest in creating disturbances, and unless Government is on the *qui vive* and takes the public into their confidence, there might be disturbances. The rules for the performance of sacrifice during the *Bakr-Id* should at once be made public and precautions taken to prevent any collision between the Hindus and Muhammadans.



## (b)—Working of the Courts.

CALCUTTA BUDGET.  
19th Oct. 1914.

597. The *Calcutta Budget* writes that it was Sir Harvey Adamson, as Home Member of the Government of India, from his seat in the Imperial Legislative Council, who said that the "bed-rock" of the British Administration in India was the impartial administration of justice; and a greater truth was never uttered. When, therefore, there occurs anything which is likely to cast a shadow on the clear, transparent surface of the administration of justice, it becomes the supreme duty of every friend and admirer of the British Government, not only to take note of it but to remove that shadow. "Public policy" may very well govern the executive acts of the Government; but its introduction into the administration of justice can never be excused. Moreover, the idea is repugnant to British instincts. If "public policy" has any connection with the administration of justice, it is to secure perfect impartiality. The reader must have noticed a case disposed of the other day by Mr. Camell, the second Presidency Magistrate, at Kyd Street, in which an Egyptian merchant was hauled up by the Kidderpur Dock police on a charge of having entered the docks,—on business, mind,—in spite of the orders of some Dock official. The journal would invite the attention of the authorities—both of the Government and the High Court—to the points raised in the case, because these enunciate a principle which is opposed to British instincts and traditions. The accused had occasion to go to the Docks to take delivery of certain goods. He paid the charges, but was at first verbally told not to come again. But he had similar occasion later, when he was arrested by the Dock police for having disobeyed the orders of the Dock authorities. It should be remembered that it was a public office and the man had business there. In Court the reason ascribed for the order was that he was an "undesirable." But how he was an "undesirable" nobody could explain. Mr. N. G. Sandell for the defence contended that there was no offence, and that the section under which he was charged did not apply, as the order was not a legal one, neither had it been passed by a law Court. It was at best an executive order which could not be binding on a Court. Indeed, the leader submitted plainly that "policy" should not be allowed to interfere or weigh with a judicial Court. All the same the Magistrate did not accept this view. Now, the paper puts it to the responsible rulers that if such orders are to have any weight with a judicial Court, where would the majesty of law be? Even the order in the present instance could not be regarded as an executive one, inasmuch as the Dock authorities are not executive officials entrusted with the administration of the country. The journal is sorry that a Barrister-Magistrate like Mr. Camell should take such a view of the authority of petty officials and put a restraint on the liberties of His Majesty's subjects without any plausible ground for the same. The paper must confess to a feeling of disappointment at the attitude of Mr. Camell, and sincerely hopes that both Lord Carmichael and Sir Lawrence Jenkins will take adequate notice of it. The case is perhaps an insignificant one, but the principle involved is serious.

AMRITA BAZAR  
PATRIKA.  
23rd Oct. 1914.

598. The *Amrita Bazar Patrika* writes that the case in which one Martin Forbes stood charged before the Third Presidency Magistrate, Bombay, with having caused the death of Dondoo, a Dock labourer, has resulted in the usual way, that is to say, the accused has been convicted of simple hurt and let off with a fine of Rs. 25. Need it be told that this finding will be regarded as highly unsatisfactory by the public? It is true that according to the medical evidence, the deceased was suffering from malaria and had a "soft and friable" spleen. But to laymen, it is inconceivable how a man having such a sort of spleen could work as a day-labourer; more inexplicable is it how the administration of a kick for which a fine of Rs. 25 has been considered as adequate punishment by the trying Magistrate could have ruptured the deceased's spleen. The journal finds the accused has expressed sorrow for what he has done. But is a mere expression of sorrow sufficient for his act? He should have done something more substantial indeed. By his act, he has caused the death of a poor man, who gave him no reasonable provocation, and thereby deprived a poor family of its earning member. Surely he ought to have paid a reasonable sum to the relations of the deceased for their maintenance.



## (e)—Local Self-Government and Municipal Administration.

599. Reverting to this subject, the *Mussalman* observes that the site selected for the proposed Carmichael Park and Tank in Basirhat contains a graveyard, and as its acquisition and the digging up of the graves would be an act of sacrilege, the Mussalmans of the place have been praying and petitioning the authorities to spare the site and acquire some other land in the neighbourhood for the purpose. Recently, a police enquiry was held to gauge Muhammadan feeling. The journal does not know what the report of the police is; but it warns the authorities against being misled by mischievous misrepresentations of interested parties or of traitors who can sell their birthright for a mess of pottage. There are traitors in Basirhat as everywhere. It is a well-known fact that some traitors at Cawnpur were a party to the acquisition of an integral part of the Machhlibazar Mosque. At Lashkarpur, near Kidderpur it was due to such men that the mosque was sold to the Port Commissioners. The paper has on many occasions stated that the community cannot be bound by the action of such traitors. The journal apprehends some traitors of Basirhat may whisper into the ears of the authorities something which may create prejudice in their minds, and so it only hopes that Government will be pleased not to come to any decision about the acquisition of the proposed site without making a full enquiry into the matter and ascertaining whether the grievance of the Mussalmans is genuine or not. The paper appeals to His Excellency Lord Carmichael to take some interest in the matter, as the park and tank are going to be named after him and as the desecration of the graves would grievously wound the religious feelings of the Mussalmans.

MUSSALMAN.  
16th Oct. 1914.

## (h)—General.

600. The *Mussalman* writes that the *Id-us-zoha* festival, commonly known as the *Bakr-Id*, which is drawing near, has unfortunately been the occasion on which Mussalmans and Hindus have fallen out, and on which Mussalmans specially have had to suffer much in attempting to exercise their elementary right of sacrificing cows. Unfortunately, this has been the occasion on which District Magistrates and Subdivisional Officers have, by a misapplication of certain sections of the Criminal Procedure Code, most arbitrarily interfered with *korban* (sacrifice of cows) and thus prevented the Muhammadans from performing a binding religious duty. The right to kill one's cattle is an elementary legal right and it is a great pity that such a right is ever interfered with, and it is nothing but a gross abuse of power to prohibit it under section 144, Criminal Procedure Code. The proper course under the circumstances ought to be that the prohibitory sections should be used against those who come forward and obstruct their neighbours in the exercise of their right, and not against those who are themselves wronged. Unfortunately, the reverse has been the case, and the consequent bitterness of feeling can be easily imagined. Sometimes, cow-killing is sought to be prohibited at certain places on the ground that the custom has not been prevalent there. The journal is afraid this is a most unreasonable contention, as *korban* is binding on all who can afford it. Of all times the present is the time when attempts should be made both by Government and the leaders of the various sections of the people to avoid anything that may embitter the feelings between the Hindus and Muhammadans or that may lead any section of the people to think that they have been unjustly treated by the authorities or their feelings and susceptibilities have been wantonly wounded. All well-wishers of the country desire peace and contentment, but any act of indiscretion on the part of individual officials or any undue interference by non Moslems with the right of the Muhammadans to kill cattle on the occasion of the forthcoming *Id*, may create a situation which all right-thinking men may have to deplore, and the paper appeals to Government, as well as to all others concerned, to so conduct themselves as to avoid any unpleasantness. The paper knows the Government, as a whole, does not interfere with the right of Muhammadans to sacrifice cows, but unfortunately there are

MUSSALMAN.  
16th Oct. 1914.



officials who show an amount of misguided zeal on the occasion of the *Id* and hurt the feelings of the Muhammadans. It is the duty of those who are at the helm of affairs in this country to see that there be no misguided zeal or misapplication of the law on the part of their subordinates.

BENGALUR,  
20th Oct, 1914.

601. Commenting on an article which appeared in a recent issue of the *Statesman* regarding the Budge Budge incident, the *Bengalee* observes that the underlying tone is one of dissatisfaction at the appointment of the Commission and a disposition to find fault with the Government of India for it. The journal uses the word "disposition" advisedly; for the *Statesman* has not evidently made up its mind to condemn the Commission outright. Its attitude may be summed up in the expression "willing to strike, but afraid to hurt." This contemporary would have unhesitatingly disapproved of the Commission, if the scope of the enquiry was confined to the Budge Budge riot; but fortunately the object is much wider, and the reference includes an enquiry into the circumstances connected with the voyage of the *Komagata Maru* to British Columbia and its return to British India. It is the comprehensiveness of the reference that has saved the situation and has averted the unqualified denunciation of the *Statesman*. The Government of India may well be congratulated on the fact. No sort of censure, so far as can be judged, is implied either on the Bengal or the Punjab Government. For if that were the case, one or other, or both the Governments would have recorded their protest. But the fact is, as stated in the notification, that the Commission has been appointed with the concurrence of both the Punjab and the Bengal Governments. The wisdom of the Government of India will undoubtedly be justified by the labours of the Commission. The paper anticipates important results. Everything will be known regarding the voyage of the *Komagata Maru* to British Columbia and back to India—how the passengers fared—how they were treated by the Canadian authorities, the circumstances which brought about the riot, whether it could have been averted, what justification there was for the Ordinance—these and other matters will be the subject of a quasi-judicial investigation. The *personnel* of the Commission must command confidence. The President, Sir William Vincent, has a distinguished judicial career to his credit. He was Judicial Commissioner of Chota Nagpur and a Judge of the High Court of Calcutta. As Secretary of the Legislative Department of the Government of India his services are held in high esteem. Sirdar Daljit Singh is an influential representative of the Sikh community; and the Maharajahdhiraj of Burdwan is a recognized leader of the landed aristocracy and of the educated community in Bengal, who admire his private worth and public virtues.

BENGALUR,  
22nd Oct, 1914.

602. The *Bengalee* writes that the Commission which has been appointed to enquire into the Budge-Budge affray and other cognate matters will commence its sittings on the 22nd idem. The journal need hardly say that the public will watch the proceedings with the utmost interest. The paper has no doubt that the sittings will be open to the public and that the proceedings will be fully reported in the newspapers. All who know anything at all about the matter and can give useful evidence should be invited to appear before the Commission and say what they know. In this connection the paper observes that it received a number of letters about the riot, which it abstained from publishing in order not to cause irritation and to further complicate the situation; but it is quite evident that there is a considerable body of independent evidence which should be recorded and may prove valuable to the Commission. In any case, let the enquiry be thorough and sifting and let the fullest publicity be given to it, so that the public may form their own conclusions and may, if possible, see their way to support the findings of the Commission.

AMRITA BAZAR  
PATRIKA,  
31st Oct, 1914.

603. The *Amrita Bazar Patrika* writes that the appointment of Sir William Duke as a member of the India Council is naturally evoking mingled feelings. From the purely official point of view his promotion will, of course, be considered a deserving one, for there is no doubt that, in point of tact and administrative skill, he was decidedly above the average run of civilians. And for this he was rewarded by a rapid series of promotions till, on the retirement of Sir



Edward Baker, he found himself, temporarily at least, on the topmost rung of the ladder. His present appointment is naturally interpreted in several quarters as a solatium for the disappointment caused to him when, shortly afterwards, Bengal was raised to the status of a Governorship and he had to revert as a member of the Governor's Executive Council. To the people, Sir William will be remembered as a popular and successful officer with an element of sympathy for popular aspirations which, however, could not manifest themselves to the requisite degree on the most momentous occasions owing to the finely tempered steel of typical bureaucracy in which his heart, albeit naturally warm and sympathetic, was encased. Sir William's presence, while the Budget enquiry will be going on, will be indispensable, and the journal hopes he will wait till it terminates.

604. The *Indian Mirror* is confident of expressing the unanimous feelings of all classes of the public in this country when it says that the appointment of Sir

Sir William Duke.

William Duke to be a member of the Council of India, in succession to Sir James La Touche, is a fitting recognition of a most distinguished service. The only regret is that this means his retirement from Bengal, where he has made his name not only as a talented, far-seeing administrator, but also as a most generous and kind-hearted official. However, the loss of Bengal is the gain of the Empire. The long and varied experience which Sir William Duke carries with him will make him a most valuable coadjutor of the Secretary of State. Bengal has special reason to rejoice, because she will now have two of her officials on the Council, the other being Sir Krishna Gobinda Gupta. As one who has distinguished himself in almost every branch of the administration, Sir William Duke will be a valuable acquisition to the Council of the Secretary of State for India. Of his services to Bengal, the most memorable will be the zeal and ability which he displayed in giving effect to the Reform Scheme. In the new administration of Bengal, his services have been equally valuable; and, indeed, it will not be too much to say that His Excellency Lord Carmichael will lose by his retirement an able and experienced councillor not likely to be easily replaced. Outside the official sphere, Sir William Duke has always been esteemed for his charming, sympathetic disposition. He enjoys the respect, confidence and love of the Bengali community in an abundant measure. In fact, there is not a more popular official in Bengal at this moment. He has served India worthily, as may be expected of a member of the brilliant service to which he belongs. The journal has no doubt that his coming career in England will be equally full of renown. Therefore, though losing him, Bengal rejoices at his appointment to the India Council. It is a fitting reward of a uniformly brilliant career of thirty years in India.

605. The *Bengales*, in congratulating Sir William Duke on his appointment as a member of the India Council in succession to Sir James La Touche, offers its congratulations to him, however, with a mixed feeling; for the journal is very sorry to lose him as a member of the Bengal Executive Council. The paper has not always been able to agree with Sir William Duke, the Midnapur case being an instance in point; but his sympathy for the people was genuine, and he tried his best to further their interests according to his lights. His genuine goodness, kindness and urbanity won for him the esteem of all who knew him; and his retirement from India will evoke general regret among his numerous Indian friends. The question of his successor is perhaps a difficult matter, but as it is not for the journal to make any suggestions yet, it reserves to itself the full right to criticise when the appointment has been made. But the paper may say as a matter of general principle that none should in these days be appointed a member of the Executive Council who does not command the confidence of the people, or is not in full sympathy with the new spirit which inspires them and the Government. The old order is rapidly passing away and is giving place to a new state of things. Government by compulsion must be superseded by Government by persuasion. That is the spirit of the new regime, as enunciated by one of those who took a prominent part in its inauguration; and no one has a right to be a member of the highest Council of the Government who is not in the fullest sympathy with Sir Edward Baker's "dictum" which implies absolute deference to public opinion. The reactionaries must give place to the progressives in the highest Councils of the Government. That is what the Reform Scheme means; and if it is ever to be a

*Ibid.*

INDIAN MIRROR,  
21st Oct. 1914.

BENGAL,  
22nd Oct. 1914.



reality, if it is to mean the association of the people in the every-day work of the Government—the highest officers should be so selected as to help forward the fruition of this policy. The appointment of Sir William Duke's successor will be awaited with interest by an expectant public.

BENGALUR,  
23rd Oct. 1914.

606. Commenting on an article in the *Statesman* regarding Sir William Duke's retirement and provincial finance, the *Bengalee* remarks that Sir William Duke has always, and with the utmost emphasis, condemned the system of doles which the Imperial Government, out of the abundance of its superfluities, metes out to the Provincial Governments. It is a system which has been condemned by the Decentralization Commission, among whom was the present finance Minister, Sir William Meyer. The whole country has protested against it, and has called for a further decentralization of provincial finance and larger powers being vested in the Provincial Governments over their finances. The true solution of the problem is what the Government of India have themselves declared as a part of their policy, viz., the grant of provincial autonomy; and provincial autonomy involves the fiscal independence of the provinces. The system of doles is demoralizing and wasteful, to quote Sir William Duke's own words; and it must come to an end. The journal hopes that as a member of the India Council, Sir William Duke will help forward the movement for fiscal independence, necessarily followed by provincial autonomy.

BENGALUR  
23rd Oct. 1914.

607. Referring to an article in the *Pioneer* regarding the sanitary conditions prevailing in Bengal, the *Bengalee* remarks that it is a doleful tale that is thus revealed. The death-rate of the province last year was over a lakh in excess of that of the previous year; despite the measures taken, malaria continues to increase; and to crown all, the various anti-malarial measures which had been taken have been stopped in many places. The more extended use of quinine seems to be the only method recommended to reduce the mortality and prevent the risk of infection. This official confession of failure of sanitary operations, upon which the hopes of the improvement of the health of the people had been founded, will be received by the public with a sense of profound disappointment. The journal has some experience of anti-malarial operations in the neighbourhood of Calcutta in connection with the North Barrackpur Municipality, and it can bear testimony to their success in sensibly abating the spread of malarial fever. There is no reason why similar operations in other parts of the province, conducted under like conditions and safeguards, should not be attended with the same results. The journal, in deploring this failure, would point out that in other countries, sanitary measures have had the effect of banishing malaria from fever-stricken areas and permanently improving their health. The system of "beneficazione" in Italy has added to the fertility of the soil and has reclaimed large areas from malarial fever. The paper cannot understand why in a selected area in India the system should not be tried. Its merits have been fully discussed at Sanitary Conferences, but as yet no action has been taken. The journal does not dispute the need of discussion and of careful deliberation; but the public patience is apt to be exhausted, unless within a reasonable limit of time discussion crystallizes into action. It is far from the paper's intention to criticise in an adverse spirit the work of a department manned by experts and engaged in a public service of the greatest moment. The potentialities of sanitary science, aided by money and organization, are practically limitless. Look at its marvellous achievements in connection with the sanitation of the area round the Panama Canal. What the Americans were able to achieve, is the British Government incapable of accomplishing? The journal thinks not, for such a confession would be detrimental to the credit and the prestige of the British Government, and would be wholly inconsistent with the record of its past achievements.

AMRITA NAZAR  
PATRIKA,  
23rd Oct. 1914.

608. The renewed depredations of the *Emden*, as if perpetrated in spite of the assurances of the naval authorities about the so-called "reasonable safety" of the trade route, are producing, observes the *Amrita Bazar Patrika*, a most unfortunate effect on the public. Not that any one doubts that the authorities are trying in right earnest to capture her, but that the continued impunity with which a single ship has been baffling all pursuit



and capturing and sinking merchant ships so close to Indian shores, is producing the impression that she leads something like a charmed life and that her intermittent and mischievous activities must be submitted to as one of the inevitable decrees of fate. She has, in the space of five weeks, sunk no less than 15 British vessels with a total tonnage of over 62,000 and costing in all about three crores of rupees!

609. The announcement, wired by the Contai correspondent of the *Amrita Basar Patrika* yesterday, that His Excellency the Governor will pay a visit to Midnapur

The partition of Midnapur.

AMRITA BASAR  
PATRIKA,  
22nd Oct. 1914.

early next month, has naturally much agitated the public mind of that district. It is the fate of Mymensingh that seems to have constrained the Midnapur people to the depressing inference that His Excellency is going amongst them to pronounce, not a message of hope, but what is practically the doom of their district. "It was at first rumoured," says this correspondent, "that there will be three districts out of the present one, but only two are hanging in the balance and it is said His Excellency the Governor of Bengal has at last been prevailed over by some civilians in favour of the more expensive place at Kharagpur." The journal does not know what foundation there may be for such a rumour, but this much it can assure His Excellency that whatever the views pressed on him by his advisers, they will, if carried out by a partition of the district, be attended with a degree of popular discontent and ruinous expense which every wise statesman should certainly fight shy of, especially at a moment like the present. The paper knows that the views of the people and of the officials cannot be expected to tally with each other, — indeed, they sometimes differ as poles asunder. But surely there are times when even the infallible official views should not be forced down the unwilling throats of the people. Besides the distress which Midnapur has to endure in common with other districts owing to the economic disaster brought about by the war, Midnapur is one of the places hit the hardest by the devastating flood of last year, from the effects of which her people have scarcely recovered yet. To subject them now to the additional worry, inconvenience and expense, not to speak of sentimental grounds, incident to a partition of their district, will be adding gall to bitterness. The journal trusts His Excellency will be pleased to take these vital circumstances into his serious consideration before cutting the Gordian knot.

#### VI.—MISCELLANEOUS.

610. The *Mussalman* writes that the All-India Moslem League is to hold its next annual sessions at Rawalpindi,

The All-India Moslem League.

during the next Christmas holidays under the presidency of Major Saiyid Hasan Belgrami, and the All-India Muhammadan Educational Conference too will be held there during the same holidays. The functions are to come one after another and the enthusiasm and earnestness with which the local Mussalmans have invited them go to show that the attendance will be a large one and their efforts will be crowned with success. It has, however, been suggested in some quarters that in view of the crisis caused by the European war the session of the League should be postponed, as the discussion of any political question at the present moment is considered by some individuals as inadvisable. The journal is strongly opposed to the postponement of the session. It would be the height of imprudence to neglect domestic affairs on account of the European war. The war may last three or four years. Does anybody suggest that for these years nothing is to be done for the political advancement of the country? The paper fails to understand why the discussion of any political question should be altogether avoided. The Moslem League is not going to do anything embarrassing to Government; why should there then be a cessation of all political activities on the part of the Muhammadans? Great Britain is directly engaged in the war. Has the British Parliament been adjourned till the termination of the war? Is the community so demoralised as to be afraid of holding a simple political meeting at a time when the thoughts of the rulers are mostly engaged in following the course of the war? The Moslem League is the only exponent

MUSSELMAN,  
16th Oct. 1914.



of Muhammadan public opinion, and one of its functions is to make suggestions to Government so far as the administration of the country is concerned. Does anybody seriously say that Government needs no such suggestion during the prevalence of the war? The work of the Government will not be postponed, the Government will go on as usual; why should Muhammadan public bodies remain dumb during the war? The paper fails to see the logic of the suggestion and hopes the community will take it at its true worth.

BENGALER,  
18th Oct. 1914.

611. Sir Valentine Chirol takes a singularly narrow view, observes the *Bengalee*, of the credit due to British rule in India. The educated Indian is far more liberal in the breadth and catholicity of his Imperialism. In the opinion of Sir Valentine Chirol, British rule is the guarantee of peace and of peace alone. It does not go beyond that. In his own words, "the British Raj alone stands between the peace of India and internal anarchy." The journal says that it stands for a great deal more than that, which perhaps his imagination, curbed by the politics of the *Times*, does not enable him to anticipate. The British Government in India stands for orderly progress, it stands for the steady expansion of national life and national liberties, until in the fulness of time, India is admitted into the confederacy of the free States of the Empire. The British flag is the symbol of expanding freedom in India. Talk of peace and freedom from anarchy? Why, any Government, if it is to be a Government at all, must secure that. India had peace during Moghul times, peace even when dynasties were warring with each other. The distinctive characteristic of British rule—that which has captured the hearts and the imaginations of the people of India and has stirred in them the loyalty which is the admiration of mankind—is that it is steadily progressive and that it has laid broad and deep the conditions which, in their normal evolution, will make them one of the free, self-governing States of the Empire and thus lead them on to the realization of their destinies. Sir Valentine Chirol does not possess the imagination to perceive all this.

HERALD,  
21st Oct. 1914.

612. The *Herald* is exceedingly glad to learn that Babu Bhupendra Nath Basu has been elected President of the coming Congress, and has no doubt that he will maintain the traditions of the honourable office to which he has been called. Babu Bhupendra Nath is one of the few of the public men of whom Bengal may well be proud. He has laid India under a deep debt of obligation by a brilliant record of public service, and it is well that his services have been appreciated at last. Few people know how strenuously he endeavoured for the release of the Bengal deportees, but some are doubtless aware that he crossed the ocean in order to convince Lord Crewe of the need of modifying the partition of Bengal. It might also be remembered that when all the members of the Imperial Council supported the Press Bill, it was Mr. Basu alone who stood against it like a rock and opposed the measure with all the wealth of argument and rhetoric he could command. Men were not wanting to find fault with him at that time, but events have proved that he was right and not they who fondly hoped that the Government would erase the Act out of the Statute Book as soon as its necessity would cease. His career in the Legislative Council was an unqualified success, and the journal longs for the day when his unique powers will again be used to advance the interest of his country. The paper, however, does not disparage the services or the claims of Lala Lajpat Rai, the great Punjab leader, when expressing gratification at the election of Babu Bhupendra Nath Basu. Lala Lajpat Rai is one of the truest of men and sincerest of patriots, and sooner or later he is bound to be called to the presidential chair.

BENGALER,  
20th Oct. 1914.

613. The *Bengalee* remarks that since the unfortunate incidents at Surat in 1907, there have been controversies regarding the election of the President of the Indian National Congress; and a contest for the Presidentship has been an unavoidable feature of Congress politics. But perhaps controversy and contest mean life. At any rate, the journal hopes that that is the real significance of the presidential contests which it has been witnessing for the last few years. However that may be, all is well that ends well. Lala



Lajpat Rai and Babu Bhupendra Nath Basu were the two candidates put forward this year for election to the Presidentship of the coming Congress, and the All-India Congress Committee have elected Babu Bhupendra Nath Basu as President of the coming Congress. The paper congratulates the Congress on the election. Lala Lajpat Rai is a most worthy man; but he can afford to wait and his turn no doubt will come. Babu Bhupendra Nath Basu will, the journal is confident, worthily maintain the traditions of the great office to which he has been elected.

L. N. BIRD,  
*Special Assistant.*

11, CAMAC STREET;  
CALCUTTA,  
The 24th October 1914.



1944-1945